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EDITORIAL

COLLEGE CHAPEL, 1930

There is a vast amount of misinformation abroad concerning the college chapel. The so-called student revolt against authority is supposed to have extended to chapel attendance or indeed to have concentrated upon it. The widely heralded rebellions against chapel requirements in certain well known institutions have led many to suppose that college chapel as an agency of religious culture is obsolescent if not obsolete. Nothing is farther from the truth. At hundreds of colleges scattered entirely across the country scores of thousands of students are cheerfully and joyfully meeting in chapels, convocations and assemblies, both on weekdays and Sundays entirely unmindful of the question as to whether their attendance is "voluntary" or "required" or "compulsory." Where such conditions exist, intelligent consideration has been given to the place of the chapel in the life of the institution. Mere tradition for the sake of tradition, mere form for the sake of form, have yielded to more vital considerations. The chapel meets the needs of students and when it does so, the students come. In many instances the chapel arrangements are planned jointly by students and faculty.

Under ideal circumstances the chapel building is the most beautiful and significant building on the campus where regularly both the teachers and students join in developing individually and corporately the peculiar academic spirit of the college expressed in its highest terms.* The chapel exercise thus becomes a central feature of the life of such institutions.

*Attention is called to a paper entitled "College Chapel Buildings in America" by President C. C. Mierow of Colorado College, in the Association of American Colleges BULLETIN, Vol. XVI, No. 1, March, 1930. 111 Fifth Avenue, New York, N. Y.

Quite recently a group of universities, usually of the independent type, have been erecting cathedral-like structures at great cost which already serve as symbols of the institutions' religious aspirations. In these it is hoped vital religious programs affecting the entire membership of the universities may be developed. There is evidence abundant that, on the whole, there is a renaissance rather than a retrogression in the appreciation and influence of the college chapel. In this field, as in all others very much depends on the attitude of the administration and faculty.

R. L. K.

EXTRACT FROM AUTOBIOGRAPHY OF CALVIN COOLIDGE

The places of general assembly were for religious worship, which consisted of the chapel exercises at the first morning period each week day, and church service in the morning, with vespers in the late afternoon, on Sundays. Regular attendance at all of these was required.

Of course we did not like to go and talked learnedly about the right of freedom of worship, and the bad mental and moral reactions from which we were likely to suffer, as a result of being forced to hear scriptural readings, psalm singings, prayers and sermons. We were told that our choice of a college was optional but that Amherst had been founded by pious men with the chief object of training students to overcome the unbelief, which was then thought to be prevalent, that religious instruction was a part of the prescribed course, and that those who chose to remain would have to take it.

If attendance on these religious services ever harmed any of the men of my time I have never been informed of it. The good it did I believe was infinite. Not the least of it was the discipline that resulted from having constantly to give some thought to things that young men would often prefer not to consider.

If we did not have the privilege of doing what we wanted to do, we had the much greater benefit of doing what we ought to do. It broke down our selfishness, it conquered our resistance, it supplanted impulse, and finally it enthroned reason.—*Hearst's International-Cosmopolitan, August, 1929.*

AMERICAN COLLEGE CHAPELS**THE COLLEGE CHAPEL****Bates College**

The architecture of the chapel is English Gothic of the collegiate type. King's College chapel furnished the suggestion of a long rectangular building outlined by four towers dominating the whole structure. The building is constructed of "seamed" granite, the oxidized surface of which possesses charm of color and gives even now the impression of age. Both externally and internally the building shows the marks of a mind that worked logically, conceived clearly, and felt the quiet harmony of intellectual beauty.

From any point of view the building is interesting, worthy of study and full of charm. Viewed from the side, there are the towers graceful in their proportions and suggestive of unity by outlining the space which the architects employed themselves to utilize. The long, unbroken line of the roof, as well as the lower walls, serves to fill in the space thus enclosed. Variety and beauty of decoration are found in the windows, two square, lintel-crowned alternating with two arched in the dormers which break the monotony of the long sides and roof.

Viewed from the front, the pronounced symmetry and balance of the building are noted and the plan of the façade is readily comprehended. Over a porch, spacious, dignified and yet inviting, is a large window corresponding to the great west window of the cathedral plan, set in an arch of the form used consistently throughout the building.

Education and religion are Siamese twins; one cannot function properly without the other. It is fitting, therefore, that the most significant building on a college campus should be a chapel.

The Bates College chapel is all this. Standing over against the principal entrance, its towers without symbolize the reach of the human soul toward the infinite, and its Gothic arches within, the mystery and beauty of the unseen but real God.

The entire student body gathers here at 8:40 every week-day morning for worship. Students are allowed eleven cuts each

semester and the seniors twice this number during the second semester. Less than two years ago a questionnaire found the students approving by a goodly majority the policy of keeping chapel on the same basis as that of recitations, namely, required attendance.

The chapel is used also for the annual Commencement exercises, and for lectures and concerts of high character. The Little Theatre and the Gymnasium furnish opportunities for occasions which would obviously be out of place in a building every part of which is intended to create an atmosphere of reverence.

It is a rather general testimony of our graduates that the chapel exercises become a permanent part of the constructive influence of their four years at college and they look back upon them with deepening appreciation of their value.

Obviously, a college chapel is no proof of the dominance of vital religion in a student body or in a faculty, but it is an adjunct the importance of which can hardly be exaggerated. Not only is it a symbol of the truth for which a Christian college must always stand, if it be worthy of the name, but it is an important, if not almost an indispensable, aid in providing a place where the student body as a whole, so crowded and busy with mundane matters, may come into touch with the Infinite.

CLIFTON D. GRAY, *President*

SKINNER MEMORIAL CHAPEL

Carleton College

The chapel was completed in 1916 at a cost of about \$150,000, including equipment. The contract was let in 1914. The building would probably cost from \$250,000 to \$300,000 at the present time. The building is constructed of Bedford stone with red tile roof. Its dimensions are ninety feet by one hundred and forty feet. The tower is one hundred and twenty feet in height. The seating capacity of the main floor, balcony, and the choir loft is somewhat over 1,100.

The building is in constant use, and the chapel program includes three required services—the Sunday evening Vesper Service and two week-day chapel services. The following paragraph

written by Professor A. W. Vernon, at the time Professor of Biography at Carleton, indicates the place the chapel has in the life of the College:

That building expresses faith in God; and it expresses faith in Carleton and in Minnesota and in the eternal relation of beauty to Carleton and Minnesota. That building does more than that: It builds the future. It is difficult to recollect any pile of stone and mortar that is so alive as the Chapel. It is even more of a creator than it is of a creation. It adds to every sermon and oratorio that is given in it. It is the mute but immutable judge of all the campus, the unseen moulder of the other buildings. It is, perhaps, the best member of the faculty, for it outlasts them all; perhaps it is more lucid and suggestive than any of them.

DONALD J. COWLING, *President*

THE SINCLAIR MEMORIAL CHAPEL

Coe College

This building is located at the front and on the main axis of the campus. The auditorium seats twelve hundred. It has a long nave, side and central aisles, transepts, a large choir loft and organ in front and a small gallery in the rear. Interior and exterior finish is plain brick with white stone trimming.

The original purpose of Coe was to "provide a native ministry for this region." Our ideas of the range of "this region" have widened and new Christian ministries have been recognized. But the college is true to the purpose of Williston Jones, the Founder, and to the articles of incorporation which provide for the conduct of a "liberal arts college under Christian influence" and require trustees to give "allegiance to the Christian faith and to the Constitution of the United States."

The chapel is the one place where the corporate and conscious purpose of Coe manifests itself in college spirit. This seems to be increasingly true as organized and diversified campus activities grow more numerous. The staff of the college paper lists seventy-five sources of news about "what's doing" on the campus. Such diversified interests unify groups but otherwise are divisive. An ordinary athletic contest attracts about fifty per cent of the

students. "Pep Meetings" attract more. Other sorts of meetings usually bring out much less than fifty per cent. The fact is that students and teachers are really and regularly mobilized only in chapel. Without it the campus would be in a state of demobilization save for Opening Exercises, Home Coming, Founders' Day, and Commencement. Of course these major events in the college year are signalized by special services in the chapel.

Chapel services are held on Monday, Tuesday, and Thursday mornings. Attendance is required. Worship and a simple ritual are parts of each service. On Monday mornings some time is allowed for statement of general and major interests and activities of the week. Tuesday is always reserved for special music. Thursday is the President's morning.

On Wednesday mornings the regular and traditional faculty prayer meetings are held. Also the Y. M. C. A. and Y. W. C. A. meetings. Each Association has meeting and social rooms in the building. Attendance at these meetings is voluntary. The student attendance ranges from two to four hundred; faculty attendance is regularly about thirty.

Vespers are held regularly at four on Sunday afternoon. Attendance is voluntary and runs from five to six hundred. The ritual for this service is more elaborate. It opens and closes with processional and recessional by the vested choir which numbers more than a hundred. This choir, which leads the singing at week-end chapel, gives special music at Vespers. There are also responses and solos. The address, usually by the President, takes from ten to fifteen minutes. The service from beginning of processional to end of recessional requires a little less than one hour.

The chapel building contains Bible class rooms and a Little Theater seating three hundred. There is also a special organ for students' practice. These features of the building add nothing to its use as a chapel and may detract something.

HARRY M. GAGE, *President*

THE UNIVERSITY CHAPEL

The University of Chicago

In his final gift to the University of Chicago in 1910, Mr. John D. Rockefeller set aside \$1,500,000 for the erection of a chapel which should be "the central and dominant feature of the University group," and thus symbolize the central place of religion in complete education. Fortunately, this responsible commission was entrusted after the war to one of the great creative architects of his generation, Bertram G. Goodhue. The union of so generous a gift with so creative a genius has given the University its outstanding architectural monument, which fulfills in unusual measure the desire of its donor.

Being residents of a city proverbial for its modesty, students and faculty of the University of Chicago have had to learn superlatives about their new chapel from the lips of eastern architects. Some of these have called it one of the three or the five most beautiful buildings in the land, and one of the most eminent of them, himself a specialist in ecclesiastical Gothic, pronounced it in his judgment "the great church of modern times." Even with large allowance for enthusiasm in such statements, it is certain that the mere presence of so beautiful a structure, in its commanding site on the Midway front of the University quadrangles, has already become a subtle but very real influence over all those who cannot but be conscious daily of its presence. While this is not the place for a full description of its architectural features, it may be pointed out that Mr. Goodhue's innovations in the traditional Gothic of the European cathedrals have grown out of some very definite ideas on his part as to what a temple of youth and of religion should be in modern America, and that both the style and symbolism of its architecture suggest in striking ways the place of religion in education and in life.

The chapel was dedicated on October 28, 1928, having been more than three years in construction. An endowment of \$1,000,000, which largely though not entirely covers the cost of its maintenance and program, was announced on that day by Mr. John D. Rockefeller, Jr., in memory of his mother.

The program of the chapel has been from the start an experiment and an adventure, seeking to discover the emerging function of such a structure in the life of a university located within a city like Chicago. This program is under the responsible direction of a University Board of Social Service and Religion, composed (significantly enough) equally of faculty and students. The Dean of the Chapel is the executive officer of this Board. Two services are held in the chapel every Sunday while the University is in session. The morning service, with a sermon by a visiting preacher or by the Dean, continues the tradition of such a service maintained by the University since its foundation, but with much larger congregations than those which assembled in the old days in Mandel Hall. The proportion of students in these congregations has steadily increased since the dedication of the chapel, and is now probably larger than at any time in the history of the University. A vesper service, musical in character with no speaking, was originally held as a temporary experiment on Sunday afternoons, but has attracted such large congregations from all over the city and environs as to have become a permanent part of the chapel program. Both these services grow out of the unusual relationship of the chapel to the life of the city, as well as to the University, and would be impossible apart from such a relationship.

A very important feature in the chapel program is its music. The University is fortunate in the leadership of a Musical Director with a genius for choral work, having under him a mixed choir of more than one hundred students, whose singing is in no small degree responsible for the beauty of the services. The double organ, which Skinner considers the best one he has ever built, is a feature hardly less significant. There is a half hour of organ music every week-day except Saturday at 5:00 P. M., which is attracting its own constituency, rising into the hundreds during the summer quarter. The chapel is open all day every day for quiet and meditation.

A special student service is held on Friday noons; and on other noons there is a similar service in the smaller Divinity Chapel. Attendance at these services, while not large, is signifi-

cant of a growing sense of need for periods of quiet meditation amid the hurry and distractions of campus life. While the chapel was originally planned on a scale that presupposed compulsory attendance, this was abolished before the dedication of the chapel; and attendance at all its services is entirely voluntary.

The chapel has proved itself peculiarly suited to special occasions, both in the life of the University and of the city. The Quarterly Convocations are held there, as was the recent inauguration of President Hutchins. Religious pageantry has been undertaken this winter by the cooperation of various groups within the University in the production of a Christmas Mystery Play, written for the chapel by Louise Ayres Garnett, and followed after the holidays by a Twelfth Night Service. From both of these, as from many other occasions since its dedication, hundreds of people were turned away after nearly two thousand had found entrance.

Beautiful and useful as the building is proving itself in the life of the University and the city, the deeper questions which it raises concern, of course, the place of religion in the life of a great urban university. No one knows better than those responsible for its administration how many unsolved problems are involved in this relationship, and how much remains to be worked out before the purpose of its donor and the vision of its architect are fulfilled. It is much too early to estimate the significance, or appraise the various elements, of the program which is taking shape in the light of adventurous experience in a field where there have been few real precedents. Elements of encouragement in the present situation are the unity and hearty cooperation of the various religious auspices in and around the University, the equal partnership of University officials, faculty, and students in the whole enterprise, and the increasing responsiveness of both students and faculty to what has so far been undertaken. A full account and appraisal of the whole experiment at the University of Chicago can only be made after the experience and testing of several years.

CHARLES W. GILKEY, *Dean of the Chapel*

COLGATE MEMORIAL CHAPEL

Colgate University

The Colgate Memorial Chapel was erected in memory of James B. Colgate, the gift of his daughter, Miss Mary Colgate, of Yonkers, N. Y. It is built of local stone to correspond with the stone buildings on the campus, with limestone trimmings. The building is colonial in its style of architecture, with a Doric portico, with limestone columns and pediments facing the quadrangle, and with an octagonal belfry ninety-six feet high. The auditorium, with balconies on three sides, seats a thousand persons. In the basement are coat room, choir practice rooms, and lecture hall. Devotional services are held during the week, and are attended by the students. The chapel was opened for university uses in 1918.

On Mondays, Tuesdays, Thursdays and Fridays, from 10:50 A. M. to 11:10 A. M., the chapel is used ordinarily for the regular chapel services. Occasionally an address is given by a speaker from out of town instead of the regular chapel service, and sometimes the address is not of a religious character.

On Wednesdays and Saturdays the chapel hour is used by the students for the transaction of the business of the Students' Association.

On Sundays the students are invited to attend the services of the village churches. A vesper service is held occasionally on Sunday in the University chapel.

As the chapel building is the only one that provides seating accommodations for the entire student body, the building is used for concerts and lectures.

Attendance is expected of the students at the chapel services held during the week, although a liberal number of absences is permitted. The chapel services have the hearty support of the student body. The program of speakers is planned by a committee of students and members of the faculty. In the opinion of many, the chapel service makes a contribution of highest value in the lives of Colgate men generation by generation.

ALFRED E. ALTON, *Secretary of the University*

THE SHOVE MEMORIAL CHAPEL**Colorado College**

The proposed Shove Memorial Chapel, work on which will be started early in 1930, is a gift to Colorado College from Mr. Eugene P. Shove as a memorial to his clergymen ancestors of the past twelve generations. It will accommodate on the main floor and in the galleries approximately one thousand students. The chancel contains a platform seating an additional seventy-five and a choir with accommodations for seventy more. There is also a small chapel which seats sixty.

The architect, who was selected by means of a competition participated in by nine architects, says of his design:

The chapel as designed is of pure Romanesque architecture and leans towards the severe Norman interpretation of this style rather than the more florid southern type of Southern France and Italy. The ancient buildings of Normandy and England were the source of inspiration for the design.

An attempt has been made to keep the design quiet, unassuming and dignified and at the same time have a mass and height sufficient to dominate the other buildings on the campus.

It is hoped to build it in the same manner as the old cathedrals and to have the same enduring quality.

The great tower of the chapel which will dominate the campus will have a large bell of deep sonorous tone, in conjunction with Westminster chimes and a clock with a single open bronze dial facing the west. A few seconds before the chimes sound the quarters, the tower will be automatically flooded with light, the lights being automatically disconnected on the last stroke of the great hour bell. There will be continuous lighting on special occasions. Another distinctive feature of this building will be a system of indirect controlled lighting for the interior with an arrangement for control from the organ manual. Broadcasting units will also be installed as an integral part of the structure, the microphones being concealed in the decorative portions of the furnishings.

It is hoped that the Shove Memorial Chapel may be completed in time for use at the Commencement of 1931.

The use of the building will be restricted to religious meetings and certain other dignified formal occasions such as the exercises attendant upon the opening of college and the annual Commencement.

At Colorado College the chapel services are no longer compulsory. About two years ago a complete separation was made between the daily religious service, attendance upon which has been made entirely voluntary and the monthly college assembly, a purely secular meeting with required attendance. The chapel services are now held in the middle of the morning, between the second and third recitation periods, and last for twenty minutes. The exercises consist of two hymns, a prayer, and a brief address. They are conducted by the chaplain of the college, the head of the department of Biblical Literature, or one of the local clergy. On special occasions the president or the dean presides. When the Shove Memorial Chapel is completed there may, of course, be some revision of the present plan of chapel services, but the details have not yet been fully worked out. It is altogether probable that there will be Sunday vesper services, often with a musical program.

C. C. MIEROW, *President*

SAINT PAUL'S CHAPEL

Columbia University

St. Paul's Chapel, Columbia University, erected in 1906, was a memorial gift of Olivia Egleston Phelps Stokes and Caroline Phelps Stokes. It is a building of exceptional beauty, with an atmosphere of worship justifying the comment which was made in a dedicatory address, that "religion may be learned from it as well as in it."

Services are held daily and on Sunday. In accordance with the tradition of Columbia the Order of Service is from the Prayer Book of the Episcopal Church, with recognition of the principle stated by President Johnson in 1754, that worship is "to be in the best manner expressive of our common Christianity." Services, usually with an address, are conducted by the Chaplain; visiting speakers are frequently invited.

The purpose of the chapel is to provide suitable expression for the religious life of the University, and to emphasize the place of worship and of training in religion as belonging to the education which Columbia affords.

A notable feature is the relation to the chapel of the varied religious interests and activities in the University. Student initiative and participation are aided in personal ways by the Chaplain and a staff of Advisers to student religious organizations. The work so carried on is both increased and deepened by services of worship, thus giving to the religious life unity and effectiveness. The ministrations of the chapel are for all members of the University, their families, and also for the alumni, whenever needed or desired.

The inscriptions over the portico and the door are: *Pro Ecclesia Dei*, and, *In lumine Tuo videbimus lumen*.

RAYMOND C. KNOX, *Chaplain*

THE COLLEGE CHAPEL

Davidson College

Our new chapel, which is a wing of the new Chambers Building, seats 1284 people. This provides ample room for the entire student body, the faculty, and any friends who may wish to attend chapel exercises. The interior of the chapel is colonial in type to harmonize with the outside of the building. There are 1160 seats on the main floor, the balance in the balcony. The acoustics are good.

The chapel is equipped with a handsome three manual Skinner organ which cost something over twenty thousand dollars. It is also equipped with the best hymn books that we know anything about. All students are required to attend chapel six days in the week. There are no Sunday services in the chapel as these are held in the church which is located on the corner of the campus. For the present, the Y. M. C. A. holds its Sunday vesper services in the old chapel in Shearer Hall, but these services will, no doubt, be moved to the new chapel in due time.

Twenty-five minutes are allotted to the chapel exercises six mornings in the week. The President of the College is in charge

of these services. In his absence the Dean of Instruction has charge. All students are required to be in their seats when the organ starts playing. The organist plays a short number each morning, and while he plays, the monitors check up on attendance. Then, we usually have a hymn, a passage of Scripture, a short talk, and a prayer. These devotional exercises are conducted by some student every other day in the week. The Y. M. C. A. Cabinet selects the students who conduct these devotionals. Every other morning, the president conducts the devotionals, or has some member of the faculty to do it. In all cases the president presides and presents the leader. At present, on every Saturday morning we have some special musical feature. It may be a violin solo, or a vocal solo, or some other feature.

After the devotional exercises the members of the faculty are given an opportunity to give notices or make statements. After that, the exercises are turned over to the president of the student body who makes any statements that he may wish to make, and then calls for notices from student organizations and individual students.

In every part of the chapel exercises we try to maintain a proper sense of proportion, so that no part of the exercises may be too long.

So far as I can observe, the students have a sense of reverence during this chapel hour, and the large majority of them seem to enter into the spirit of the hour.

The brief talks that are made by members of the faculty, or by the students, during the devotional hour are of a religious or ethical nature. They generally deal with some practical phase of the Christian life.

Our chapel is also used for concerts and entertainments. Last night we had an organ recital of a high order by the best organist that we could find. Not only our students, but people from our surrounding towns attended. Thus we are trying to cultivate in our students a love for the finer arts.

WALTER L. LINGLE, *President*

SWASEY CHAPEL**Denison University**

Swasey Chapel, situated in the center of the Denison campus, is a fitting symbol of the central place the Christian religion holds in the life of the school. The building was erected in 1923 by Mr. Ambrose Swasey, of Cleveland, at a cost, including an excellent Austin organ, of nearly half a million dollars. From the tower very beautiful chimes peal out their invitation to chapel worship, and at sunset every day play some of the hymns of the Christian faith.

Chapel services are held Mondays and Wednesdays the first semester and on Fridays also the second semester.

Chapel attendance is required of all students and those who cannot happily participate in this central feature of our institutional life are not encouraged to come to Denison. Every effort is made to make the half hour midday service such that students and faculty will feel it a privilege to attend, and this seems to be the characteristic attitude of all connected with the institution.

The chapel does not compete with the village churches in Sunday services, but once a month a Sunday vesper service is held in which the churches of the village cooperate by giving up their evening services and encouraging their people to attend the chapel service. Distinguished preachers from different parts of the country are secured to speak at these services.

AVERY A. SHAW, President

THE UNIVERSITY CHAPEL**Duke University**

Inspired by the English modified Gothic lines of famous Canterbury cathedral, the new chapel building of Duke University also will comprise many features of the magnificent chapels at the University of Chicago and Princeton University, two of the most beautiful structures in America.

Rising more than 200 feet high, the Duke chapel tower will be the dominating structure in the extensive group of Gothic designed units now in the process of construction on the Univer-

sity's woodland campus of 5,000 acres. As the new university buildings are situated on a plateau of some elevation above the surrounding country, the lofty chapel tower will be visible for many miles in every direction. Plans for the chapel will make it perhaps the outstanding edifice in the South.

A site for the chapel has been selected; in fact, the new Duke group was planned with the chapel as the central architectural feature. Facing eastward, toward the city of Durham, it will have a quadrangle of its own. On one side will be the school of religion building; on the other will be the auditorium. And farther still will be the union and the library, across from each other. These buildings are located in the heart of the new cluster of handsome stone buildings eventually to be the home of the University.

Built of an extraordinarily beautiful native North Carolina stone, quarried but sixteen miles away, the chapel will be without doubt a unique structure. It will be trimmed in Indiana limestone with a large number of embellishing figures, shields, and designs carved inside and out. Multiarched windows, groined arches, and classic doors will carry out the craftsmanship of the medieval creators of this type of architecture.

While the chapel will not be of mammoth cathedral proportions, it will be of ample size to care for all needs of the University for some time. It will accommodate approximately 1,000 persons. The nave will be approximately 90 feet deep, and the transepts and choir in like proportion. Plans indicate that the chapel's interior will be no less striking than its exterior.

Owing to the relatively slow process in building with stone, the new chapel may not be dedicated for several years. By this time other units will be occupied, and in the meantime the new auditorium will be used for chapel services.

The University intends for the new chapel to play a vital part in the aesthetic and religious development of its students. In addition to the religious and briefer devotional services to be held there, the chapel will serve as a place for larger religious gatherings and exercises related to Commencement. Memorial services and other ritualistic exercises will be held there.

Extending its influence beyond the University community, the chapel will be used for the regular vesper services in which congregations of various city churches unite with Duke students and faculty to hear eminent speakers from within and without the Duke faculty. This vesper service is traditional and has been a means of uniting the University and the City at a joint service of worship.

A. A. W.

WHITLEY MEMORIAL AUDITORIUM

Elon College

The Whitley Memorial Building, the chapel building of Elon College, is exteriorly and architecturally one of a group of four buildings that flank the Alamance Administration Building, with it as the center, forming the letter, "H," the five being connected with covered cloisters, and presenting a real academic perspective. The Alamance Building is 220 feet by sixty-eight feet, three stories high. The other four buildings are each 120 feet by sixty-four feet, three stories high.

The Whitley Memorial Auditorium exteriorly presents the appearance of a three story building, but within it is only a one story building, with very high and vaulted roof, and an indirect lighting system that is very satisfactory to the eye. The platform which faces the building as you enter, is in the perfect type of a Grecian temple with massive pillars on each side. The choir is immediately behind the platform. The chapel is seated with church pews and has space for 1,000 on the first floor and 400 in the gallery. A Skinner organ, four manual, costing \$35,000.00 speaks to the assembled congregation through grills. The draperies are in the college colors, maroon and gold. The total effect is academic and at the same time worshipful.

Elon College has a Christian Education Building in which is an assembly room for student gatherings of a voluntary character. On Tuesdays and Thursdays at 10:00 o'clock the students have an assembly in the assembly room of this building where announcements are made, and items that pertain to the student body as a whole in its social and religious life are dis-

cussed and voted upon. Most often, however, the assembly lasts but a few minutes and following announcements the group separates into separate units for the transaction of business pertaining to these individual units.

Chapel occurs on Mondays, Wednesdays, and Fridays at 10:00, and is always held in the Auditorium which on Sundays serves as a church, for the college and the community, there being no other church in the town.

The chapel services at Elon are under the personal control of a committee of eight members, one elected by each college class, and four members elected from the faculty. This committee selects the speakers, either local or from a distance, and for the most part suggests the topics each is expected to present, in order to make the chapel services student-experience-centered. This custom has been in vogue in Elon for three years now, and is bearing most excellent results. Upon the invitation of the joint committee, the President of the College, when he is in town conducts the chapel on Mondays.

At the regular chapel services academic costume is worn, and the College choir sings. The chapel services are distinctively worshipful, and a spirit of reverence pervades every gathering, but it is naturally more evident at some times than at others.

It should also be said in this connection that attendance on the chapel service is compulsory, but there is no student sentiment against this custom. No doubt the control of the chapel by a joint committee has precluded criticism along this line.

W. A. HARPER, *President*

HENSEL HALL

Franklin and Marshall College

Hensel Hall is a very good example of a building serving the purpose of both chapel and auditorium. The Georgian colonial architecture with a lantern tower, carrying out the type of the earliest buildings on the campus, gives it a conspicuous setting in the centre line of the quadrangle around which five buildings have been recently erected. The interior of the building, with venetian blinds and candle chandeliers with the large typical

colonial windows in each side of the apse, has had particularly favorable commendation. The building, with no balconies, seats a thousand people, accommodating the entire student body of seven hundred, as well as a part of the public. The platform seats a hundred people and provides for the faculty and board of trustees on Commencement and similar academic occasions.

In early days the students were practically all members of the Reformed Church in the United States under whose auspices the college was founded. There was a regularly organized congregation with compulsory attendance each Sunday in the college year, and communion service four times a year. The large enrolment of recent time included students from twenty-three different denominations. In recognition of this changed condition compulsory attendance was discontinued. Under direction of the Department of Religion, and with the cooperation of city pastors, efforts are made to have students affiliate in the service and work of some church of their own denomination of which there are about fifty in Lancaster. Eminent ministers are brought to the College once a month for special service and conference.

Compulsory chapel service, conducted by the president and members of the faculty, is held three times a week from 9:10 to 9:30 o'clock in the morning. The service is purely devotional with a short address on some religious or moral theme.

The College aims to emphasize, teach and inspire religion as an integral factor of education. In the development of true manhood considerable freedom is given to self expression, initiative and originality.

HENRY H. APPLE, *President*

HERRICK CHAPEL

Grinnell College

Herrick Chapel at Grinnell College is the heart of the campus. Voluntary chapel attendance is traditional at Grinnell, and the large number of students, averaging more than fifty per cent of the student body, attending chapel service every morning at eight o'clock, bears witness to the correctness of the voluntary principle when wisely applied.

In the first place, the Grinnell chapel is a beautiful and attractive building, bright and cheerful, with exceptional acoustics and a splendid organ. In the second place, the service has never been permitted to settle down into any fixed type. It is a devotional service, but its character is highly elastic. Frequently it consists of a short musical recital, organ, string quartet, or solo. Announcements are not made beforehand, as a rule, indicating the nature of each day's program, but, as President Main once said, each morning's service is intended to be a happy surprise.

Members of the faculty usually conduct the service, which includes an organ prelude, a reading from the Bible or some other noble piece of literature, a timely address of ten or twelve minutes, a benediction, and a quiet response on the organ. This program may be subject to variation for any good reason. Members of the faculty and students are mingled in the seating arrangements. There is no seating by classes. There is no confusion, either before, during, or after the service. It is an intimate, quiet, and all-inclusive expression of the earnestness of college life, into which the most distinguished visitor may enter appropriately, and which on the other hand lends dignity to any presentation of the youngest newcomer on the faculty.

The chapel is also used for concerts and lectures, Sunday vespers, and other major events, so that students are familiar with it as a center of inspiration, which is exactly what it was designed to become.

"A PROFESSOR"

THE COLLEGE CHAPEL

Hamilton College

The Hamilton College chapel, built in 1828, is one of twenty-four buildings, for the most part public buildings, constructed from designs made by Philip Hooker, of Albany, N. Y. It is considered to be one of the choicest examples of the work of this very gifted American architect. Mr. Hooker was commissioned by the Trustees of the college in 1825 to prepare sketches for a proposed building to be erected "for other purposes, beside,

religious and classical exercises." The building which now stands in the center of the group of college halls on a plateau three hundred feet above the surrounding valley, looking toward the foothills of the Adirondack Mountains, is an outstanding example of the possibility of getting exquisitely delicate effects in stone and wood. It shows none of the heaviness of so many of the New England meeting-houses built in that period.

Documents in the possession of the College indicate that, while the façade and spire were planned by Mr. Hooker, the main part of the building behind the façade was designed by one J. H. Lothrop. This is a three-story edifice which originally housed, besides a chapel auditorium, lecture and examination rooms and sleeping quarters. Reconstructed in 1897, the second floor was removed, making a two-story auditorium with balcony, the whole having a seating capacity of six hundred. An apse was added at this time to contain the organ. Further structural changes in 1927 provided choir stalls for sixty and enlarged the speaker's platform. The floor above the auditorium now is utilized as a rehearsal hall for the choir and living accommodations for the bell-ringers.

The chapel is built of local (Clinton) limestone, which the years have turned to a rich brown. A lighter (Trenton) limestone is used in the trim. The cornice and spire, of wood, are painted white, and a cupola-like cap to the spire is covered with gold leaf. The interior of the building, since its remodelling in 1897, offers a jarring note to the quiet colonial lines of the exterior. Golden oak has been used extensively in the panelling, and medallion windows, bearing portraits of prominent Hamiltonians, have replaced the clear glass windows of the original hall. Of its exterior, however, Mr. Edward W. Root, the biographer of Philip Hooker, says "it is one of the best proportioned and most charming of its kind in America and deserves more attention than it has hitherto received."

To this chapel come daily the students of the College. On week-days a service, conducted by a member of the faculty, consists of the reading of a short passage from Scripture, the singing of a hymn, and a prayer. The Sunday services are taken in

turn by visiting clergymen, representing in the course of the college year, most of the Protestant denominations. The weekday service occupies not more than ten minutes and the Sunday service about one hour. Attendance at these services is regularly required of all undergraduates, with the provision that members of the Catholic Church and of the Episcopal Church may obtain permission to be absent from the Sunday morning services in the chapel, to attend the church of their denomination in the village of Clinton. Communion services are held three times each academic year. Undergraduates are invited into membership in the College Church on presentation of letters of commendation from their home churches. The Board of Elders, the governing body of the College Church, is elected annually and is composed of representatives of the undergraduates as well as of the faculty members.

WALLACE B. JOHNSON, *Secretary, Committee on Admissions*

MEMORIAL CHAPEL

Hope College

Our Memorial Chapel was dedicated June 7, 1929. Construction costs were approximately \$250,000.00. Equipment consists of a Skinner organ of four manuals with antiphonal-echo; chancel furniture in solid rosewood done by a mission industrial school of the Reformed Church in America, the superintendent and principal of which is a graduate of Hope College. The auditorium seats 1,080; the balcony 340; platform capacity, 200. The ground floor is arranged in four rooms, connecting with accordian doors, given to Y. M. C. A., Y. W. C. A., Student Volunteers, and Home Volunteers (a group of students who are studying in preparation for theological school work later). The Association rooms have a seating capacity of one hundred each and the other two rooms of fifty each. These are "practical religion" rooms. The north third of the floor is arranged for three classrooms, the department of Bible and the college pastor, religious education, and ethics and philosophy—or "theoretical religion." The seating of the "practical" rooms is also done by the Arcot Industrial Institute (Reformed Church in America) and con-

sists of 350 chairs in solid rosewood with four tables to match. Without any sectarian limitations attaching, the purpose is to make this building the center of the campus activities. It is meeting our expectations splendidly.

Chapel is now *required*,—(we draw the line at the word *compulsory*),—making it plain to the student that if he does not wish to attend all the functions of the college, he is not constrained to do so; but if he takes mathematics or any other subject as a required item in his course, he is also under obligation as a matriculated student of the college to attend chapel. We feel that this is more than a mere distinction in words,—he is free to go elsewhere at any time that he objects to the chapel requirement.

The program is on this plan: 8:00 A. M.—8:20 A. M.: musical prelude (piano, organ, or other instrument); opening sentence (The Lord is in His Holy Temple); Scripture; hymn; an occasional vocal solo; prayer; organ response.

We appreciate the difficulty of maintaining chapel at colleges when the rank and file of church members assume that church attendance is wholly voluntary. Yet we are seeking to influence the personal life of the student as a first aim, and in the next place we feel that it is the duty of education to restore, if we can, a sense of the personal obligations of church members. What else does the "Christian college" stand for?

EDWARD D. DIMNENT, *President*

VOORHEES CHAPEL

Jamestown College

Voorhees Chapel is of Gothic design, in the form of an L, the main part of the building containing the chapel, and the wing, the studios for the School of Music. The exterior is of Bedford cut stone and Chinelle brick, with soft tones and graceful lines, pleasing and appealing to the eye. Inside, the chapel is fitted up in oak, designed on the Gothic order, with two transepts converging into a nave, the stage, equipped for concerts and dramatics, being at one end, and a gallery at the other. On the first, or basement floor, is the dining-room, also a cafeteria

and the kitchens. In the wing, the third floor is occupied with a recital hall, a small stage being furnished for concert work. The building was the gift of Mrs. Elizabeth Voorhees to the cause of Christian education.

Chapel with us is in the center of things. As a Christian college we believe that the religious and worshipful aspect of education should not only be emphasized but so naturally and logically interwoven with all the college activities and associations that an ideal form of atmosphere is created. Attendance at chapel is required, (I do not like the word compulsory), just as attendance at recitations is required, for it is an integral part of our college scheme. Very little complaint has arisen in consequence. The chapel was designed to be beautiful, with worship in mind, as prominent as any other building on the campus, so that no prejudices would inhere against the religious aspect in education in our environment. The opportunities for religious culture must go hand in hand with all other regular college courses, and the time of preeminent importance for the stabilizing of religious thought is when the mind is making close application to matters of science and literature and economics. To separate religion from the other branches of learning is to deny the citizenship the opportunity for normal growth and the proper development of manhood and womanhood, and I am not afraid to state that we are reaping to-day what we have sown during the past largely based upon the fear of mixing religion with knowledge.

B. H. KROEZE, *President*

COLTON MEMORIAL CHAPEL

Lafayette College

The Colton Memorial Chapel, dedicated October 25, 1916, is the gift of Mrs. Mary Roberts Colton, of Jenkintown, Pa., in memory of her husband, the late John Milton Colton. The building is of gray Indiana limestone in the Georgian style, having seats for 850 persons. It is equipped with a three-manual Skinner organ. The stained glass window in the chapel with the subject, "Paul Preaching on Mars Hill," was the gift of Mr.

and Mrs. S. W. Colton, Jr., in memory of Mr. Colton's parents. The windows in the east and west transepts, the carved oak pulpit, the chimes attached to the organ, were all memorial gifts.

In addition to the Sunday service we have a daily chapel from 12:00 to 12:15, which is required of all students. In this service there is always the devotional element, the singing of a hymn, and a prayer. Sometimes the service is entirely devotional, with responsive reading and a brief talk on a religious subject. At other times the brief talk is on a subject of general educational interest. Some days the time is entirely devoted to fine music either by our own organization or by a visiting artist. I speak in chapel about every ten days. It gives me a fine opportunity to come in contact with the entire student body in a way which would be impossible otherwise. The Chaplain, the Director of Music, and myself give a great deal of thought to making these daily services always interesting and with something of inspiration. We feel strongly that when a college requires students to attend such services it is incumbent upon it to keep them from becoming perfunctory.

In addition to the Sunday and daily services, we have throughout the year afternoon musical Vespers once or twice a month to which students and townspeople are invited. Then there are our special afternoon services at Christmas and at Easter time.

In the daily chapel services the addresses are given by members of the faculty, by clergymen of Easton, by visiting ministers, missionaries and professors.

WILLIAM M. LEWIS, *President*

THE ELIZABETH RODMAN VOORHEES MEMORIAL CHAPEL

The New Jersey College for Women

The Elizabeth Rodman Voorhees Memorial Chapel is of Georgian architecture, modified by the requirements of its purpose and with a suggestion of the colonial in its restraint and purity. The architects used red brick with white trimmings, a tall spire more sculptural in its quality than that of an old New England church, but suggesting it, a pillared portico in the Georgian classical style and a long nave and deep apse.

All-college assembly is held in the chapel four days each week; attendance is required. The "day's order" is—organ prelude; processional hymn (vested choir and seniors, wearing academic cap and gown, march in procession to places); notices; Scripture reading; hymn, address (this may be by a minister, a faculty or staff member, by men or women outside the college, by a student, member of the alumnae, or there may be a musical program); prayer; recessional hymn, organ postlude. One half-hour is the time allotted to the entire service.

A Sunday morning service is held for which eminent preachers are engaged. Attendance at this service is not required of all students, but they must attend it or one of their own denomination in the city of New Brunswick on Sunday mornings.

ALICE J. ARONOFF, *Asistant to the Dean*

BARBARA PFEIFFER MEMORIAL HALL

North Central College

Barbara Pfeiffer Memorial Hall, erected in 1926 at a cost of \$230,000 is a combined chapel-music building. Its chief feature is the auditorium, seating approximately 800 on the main floor and 600 in the balcony, designed primarily for the daily chapel and other religious services, but also for use as a recital hall and theater. The architect has succeeded in the difficult task of combining these three features. Suggestive of the atmosphere of worship are the cathedral glass windows, draperies capable of cutting off all but a small part of the stage with its pulpit and chairs, the great four-manual memorial organ, and the subdued notes of the whole decorative scheme. By shifting draperies and uncovering the footlights, a completely equipped stage is made available, and by folding back the rear stage panels, thus including the recital room, a stage large enough for great oratorio choruses with organ, orchestra and piano accompaniment is provided.

North Central considers the daily chapel service as the heartbeat of the spiritual life of the college. It is held from 9:30 to 10:00 A. M. in the middle of the forenoon schedule. Students are placed on their honor to attend, and a record is kept of at-

tendance but no compulsion exercised. Students look upon chapel as voluntary, and there is approximately a 70 per cent attendance.

Students have entire charge of chapel service one day a week, the faculty lead on three days, while the fifth is reserved for special speakers, general meeting in the interest of student activities, and for separate class meetings. No "pep" meetings are held in the chapel.

The first four days of the week are planned as strictly religious services. The element of worship is emphasized, through the use of the organ, a choir placed in the balcony above, and special worship services with responses, special music, etc. The aim is to make the daily chapel services helpful and attractive by combining ritual with variety, reverence with reality.

EDWARD EVERETT RALL, *President*

FINNEY MEMORIAL CHAPEL

Oberlin College

The Finney Memorial Chapel seats, all told, about 1,900 and provides standing room easily for 500 more. It is practically fireproof, and can be emptied with great rapidity. The exterior measures 165 feet in length; the average width is eighty-six feet, and it is sixty-two feet in height. The walls are of masonry faced with Amherst sandstone with a "rubbed finish," the cold gray skilfully relieved by the use of red sandstone. The roofing is of red tile.

The chapel was the gift of Mr. Frederick Norton Finney, of Milwaukee, Wis., in memory of President Charles Grandison Finney: "That the youth of this foundation of learning may daily meet to worship God, and that a son may honor the memory of his father." It was dedicated June 21, 1908, and was opened for college uses September, 1908. The total cost was \$135,000. An organ, the gift of Mr. Finney and Mr. C. M. Hall, was installed in 1915, at an additioinal cost of \$26,000.

Finney Chapel is not only the center of religious interests on the campus but it serves many general purposes, for student convocations of all kinds, rallies, etc. It is available for the cus-

tomary purposes of such an assembly room—for artist recitals, lectures, and a large variety of community interests, including, of course, Commencement and special anniversary occasions.

It may be of particular interest to note the chapel program which is followed regularly throughout the college year. As the result of a careful study made by a committee composed of students and faculty members, a definite plan was adopted last year with a view to increasing and maintaining interest in the daily services in Finney Chapel. Services are held regularly on four days in the week. It was decided to make a definite distinction between services which are religious in character and those which are merely convocations or assemblies. Two occasions each week are distinctively religious and provide for training in worship and worship expression. These meetings are announced in the published weekly calendar and clearly indicate the character of these "*chapels*." It is intended that these services be planned in the direction of definite religious education and that leaders be chosen to speak to definite topics or to lead services of worship that are fitted into a plan contemplating a series of weeks. The chapel, of course, is the center of the meetings held in "Religious Conference Week."

The general *assemblies* may sometimes be used exclusively by the students, or the program may consist of a brief address on any general subject by the assembly leader for that day. Some of these services are devoted to musical programs.

W. F. BOHN, *Assistant to the President*

BARHYDT MEMORIAL CHAPEL

Parsons College

The Barhydt Memorial Chapel, the most beautiful building on the campus, was erected in 1911 by the late Mr. Theodore W. Barhydt, in memory of his parents. It is constructed of Bedford and Eddyville stone. A pleasing contrast in color is afforded by the roof, which is of green tile. The extreme length of the building, including the nave and apse, is one hundred and seventeen feet; the length of the transept is sixty feet. The tower, built in Norman style, is fifty-five feet high.

The interior finish of oak and hard pine is done in early English style, the walls being tinted to harmonize with the natural color of the wood. The large windows of the transept are twenty-four feet high and twelve feet in width.

The main body of the building comfortably seats five hundred and fifty people. A small balcony at the rear has a seating capacity of fifty. The rostrum, elevated three feet above the main floor, is furnished with a handsome pulpit and seventeen specially designed seats for the faculty. On a rising grade to the rear of the rostrum are fifty choir seats. A new three manual pipe organ of the latest type occupies the apse of the chapel. It possesses great range of tonal power and was especially constructed for the instruction of students in pipe organ as well as for the chapel services. This splendid instrument, erected in the fall of 1913, is also the gift of Mr. Barhydt and fittingly completes the beautiful building of which the College is justly proud.

Parsons College believes it to be her duty and privilege to give to her students the same intelligent and appreciative understanding of religion as a factor in the life of man as of any other subject in a liberal arts curriculum. It believes that the student should be as thoroughly educated in his religious outlook on life as in his scientific, philosophical or historical conceptions. It believes that the religious attitude is a vital part of a broad cultural background essential to seeing life whole, and a necessary basis for nobler living.

Four chapel services are held weekly. As to the content and order of the chapel program we are experimenting. We believe that the service should be beautiful, reverent and worshipful, as interesting and enjoyable as any other program on the campus. Ideals should be presented through song, Scripture, other brief readings or comments, with a view to building up more Christ-like attitudes toward God and fellow man.

We plan to have student representatives help us build a number of worship programs drawing on choice selections from the literature of all peoples. We hope to have the students create some expressions of their own religious experiences and convictions which can be used as a responsive reading, prayer or litany.

A vesper service is held every two weeks on Sunday afternoon. For this service we try to secure the most outstanding leaders in the educational world with a religious message, that are available. Attendance at daily chapel and vespers is expected the same as class room attendance.

CLARENCE W. GREENE, *President*

THE UNIVERSITY CHAPEL

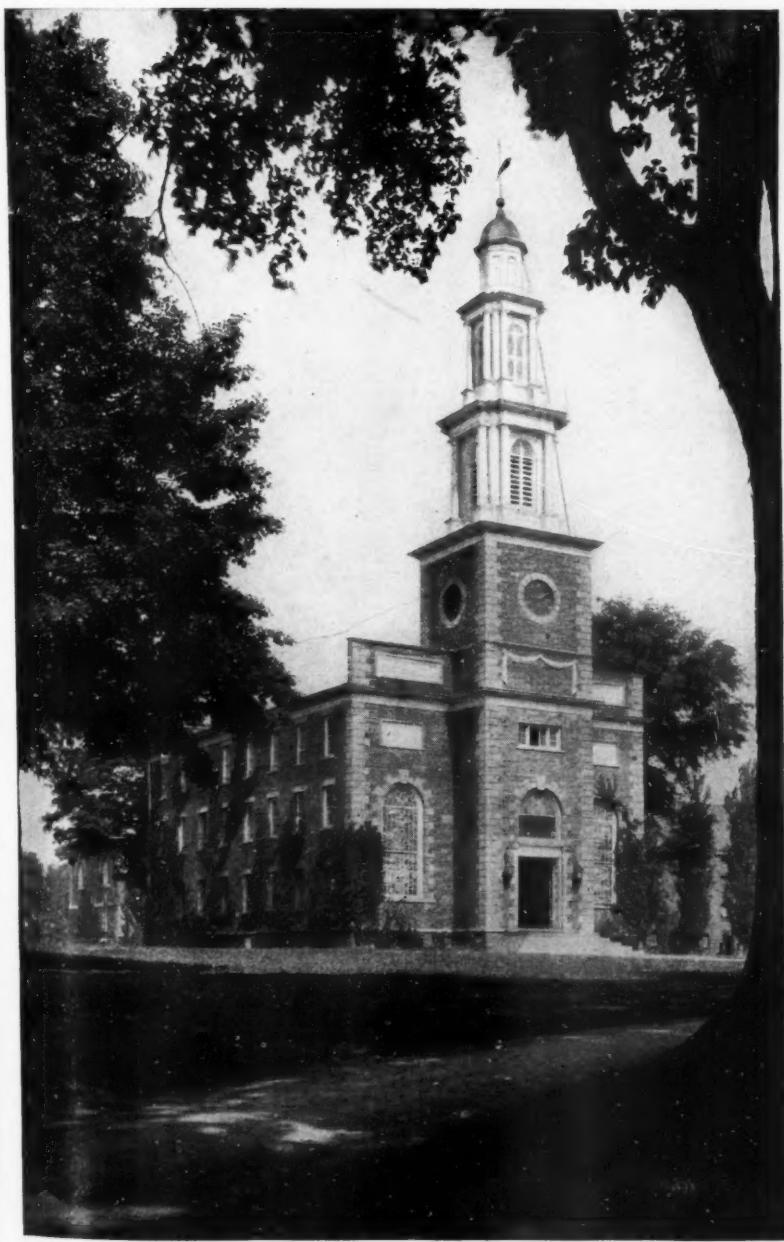
Princeton University

The cornerstone of the University Chapel was laid June 13, 1925, and the dedication took place on Memorial Day, 1928.

The design is one for which no exact historical precedent can be found. The typical English collegiate arrangement was out of the question at Princeton. The general plan of this chapel does not differ much from the typical large mediaeval parish church, or small cathedral. It consists of a nave of six bays, crossing, transepts and choir. It recalls the English chapel tradition in that the choir is unusually large and is without architectural aisles. It is intended not only for the singers but for the entire congregation at a small service. The choir furniture is of English pollard oak, and in design is without any particular precedent, except that it may be said to be Gothic treated in a free and modern manner.

The fact which determines the general lines of the whole building is the presence and use of a masonry vaulted ceiling. The interior shows the typical three stories of such a vaulted structure,—ground story arcade, triforium, or arched gallery opening into the space covered by the aisle roof, and clerestory. The general proportions—especially the low triforium—are like many English churches, but the vault itself and its supporting colonnettes are worked out after the manner of the perfected French Gothic vaults.

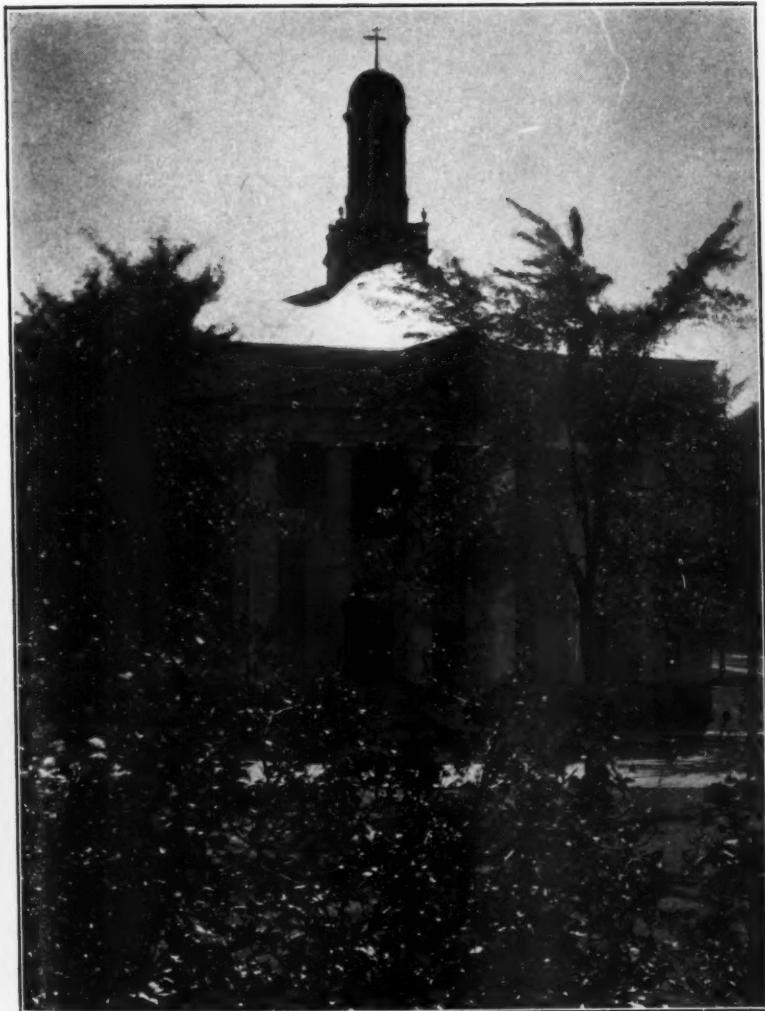
Such precedent as there is for the architectural detail may be found in fourteenth century English buildings, such as Exeter Cathedral and the Octagon at Ely. This precedent has been very freely treated, and there has been no attempt at archaeological "correctness." Indeed, the detail of the chapel side of the gal-



THE CHAPEL, HAMILTON COLLEGE



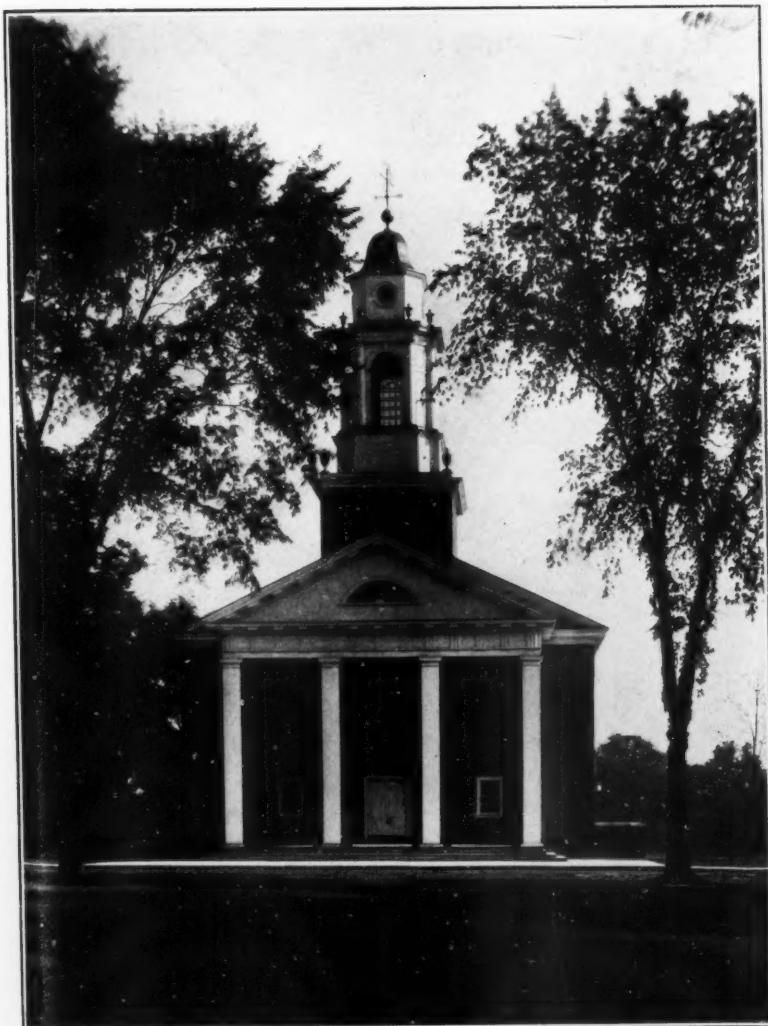
SWASEY CHAPEL, DENISON UNIVERSITY



MEMORIAL CHAPEL, UNION COLLEGE



IRA ALLEN CHAPEL, THE UNIVERSITY OF VERMONT



THE COLLEGE CHAPEL, WABASH COLLEGE



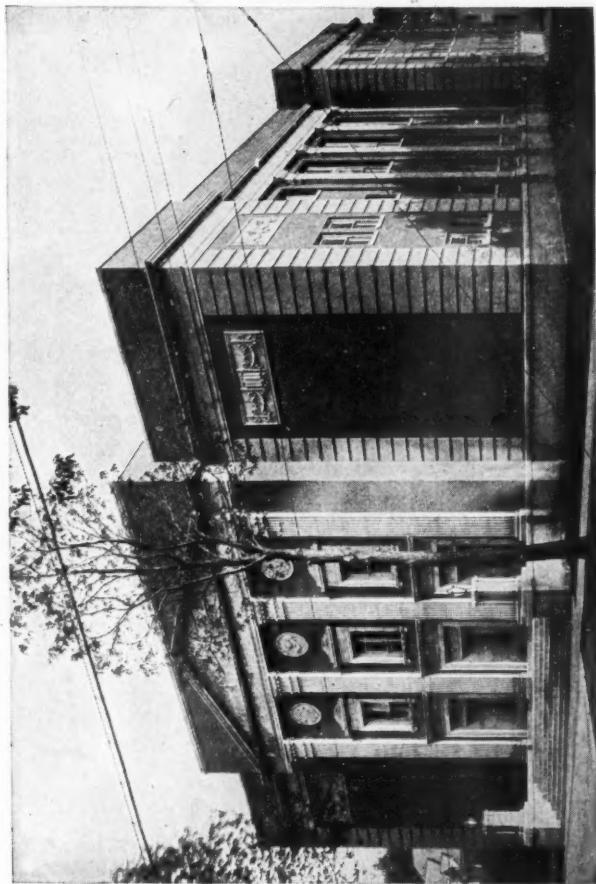
COLGATE MEMORIAL CHAPEL, COLGATE UNIVERSITY



THE ELIZABETH RODMAN VOORHEES MEMORIAL CHAPEL, THE NEW JERSEY
COLLEGE FOR WOMEN

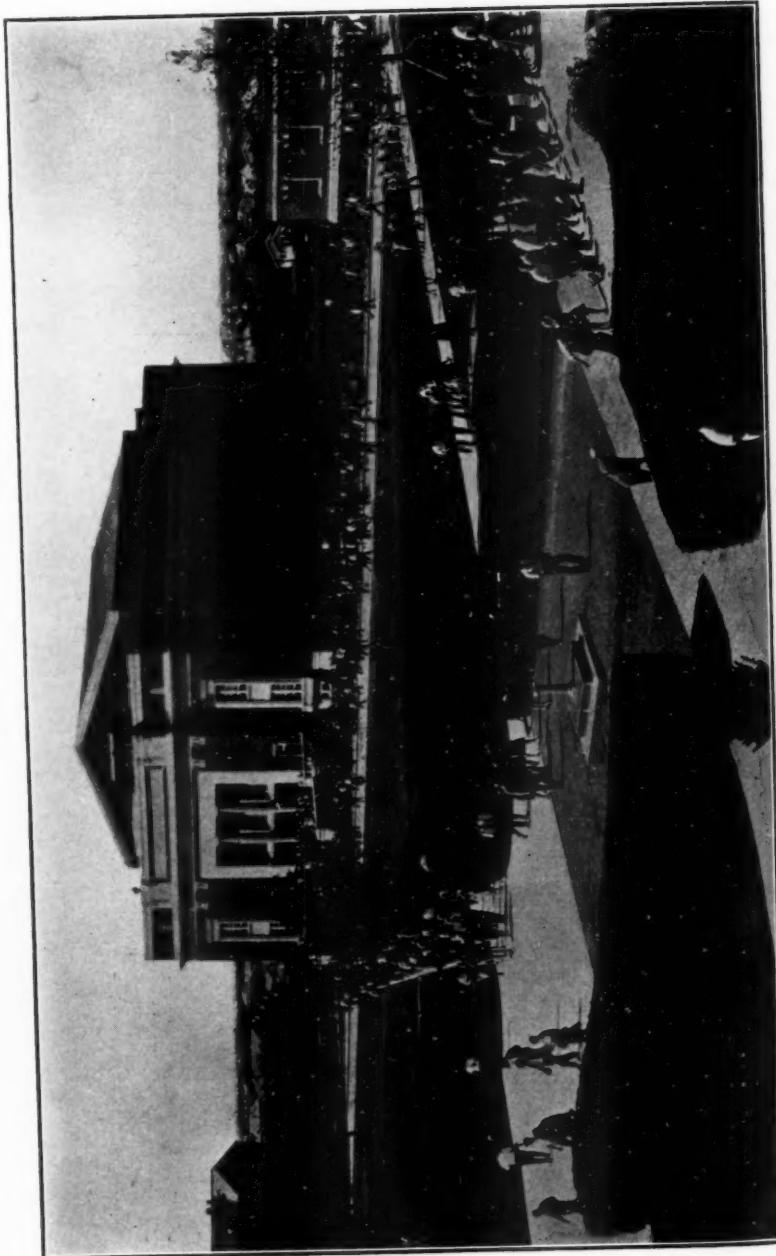
HENSEL AUDITORIUM, FRANKLIN AND MARSHALL COLLEGE

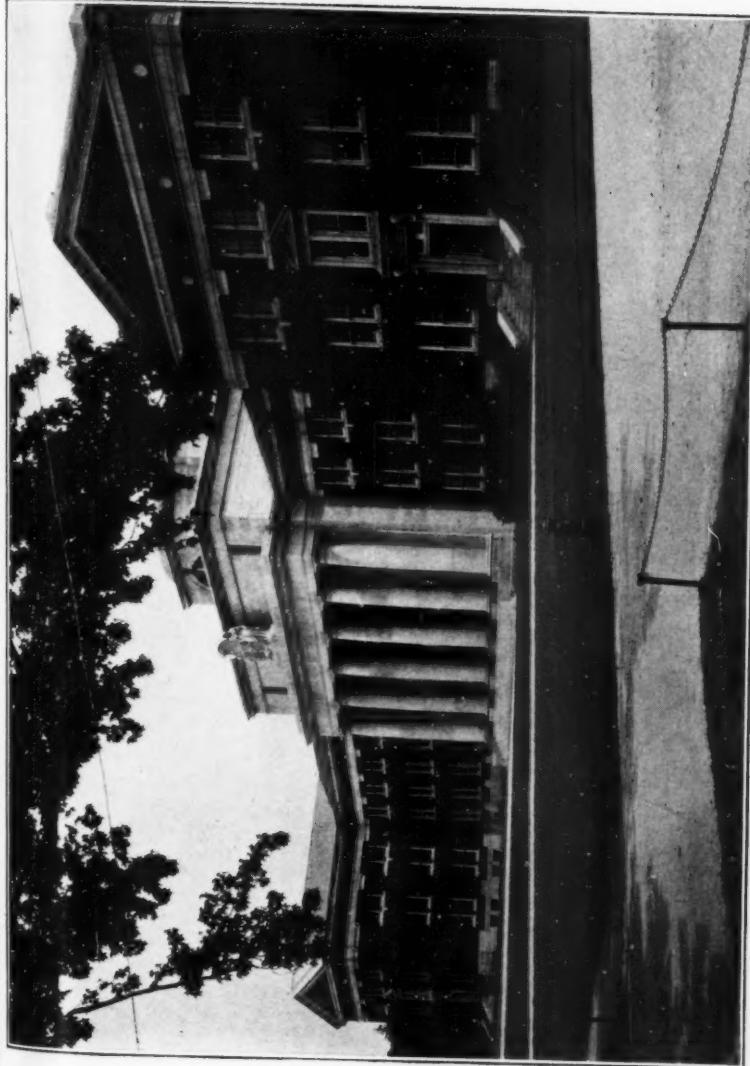




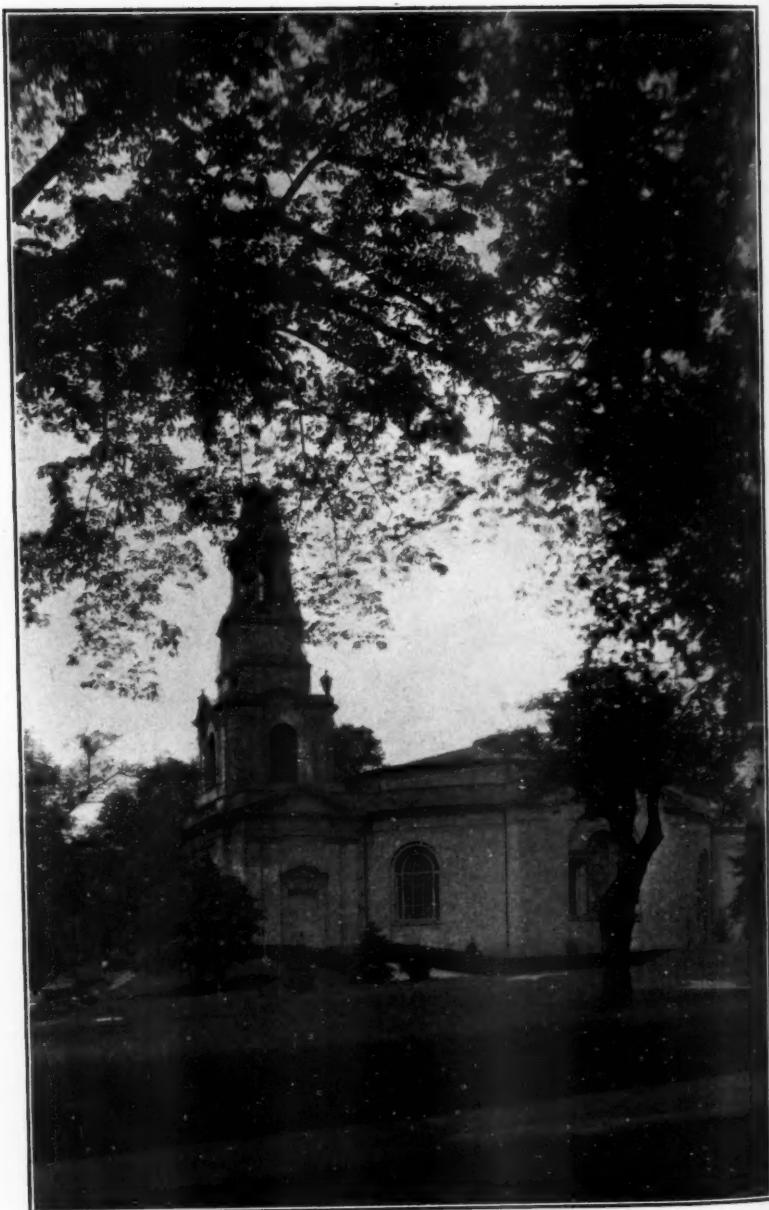
THE BARBARA PFEIFFER MEMORIAL HALL, NORTH CENTRAL COLLEGE

McFARLIN MEMORIAL AUDITORIUM, SOUTHERN METHODIST UNIVERSITY



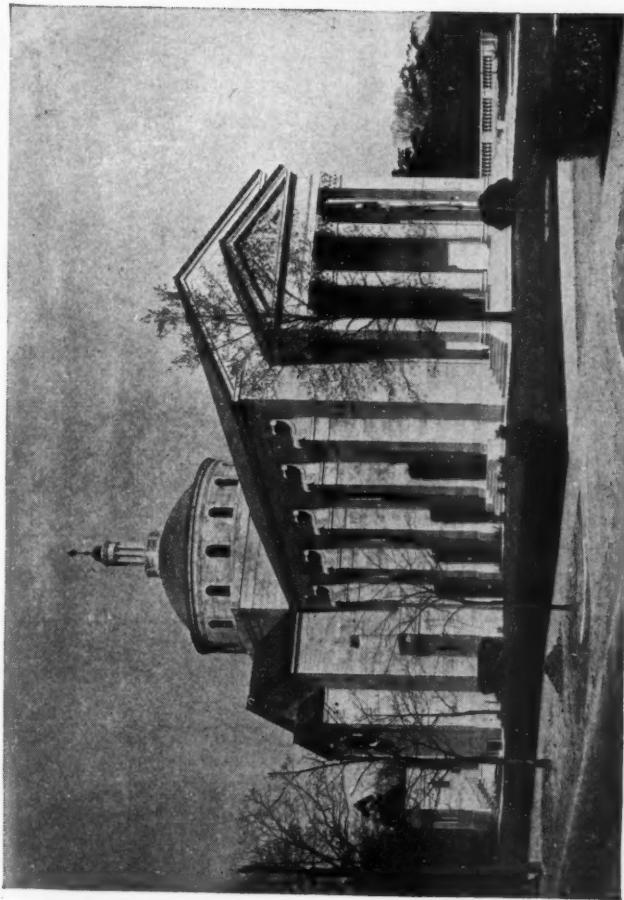


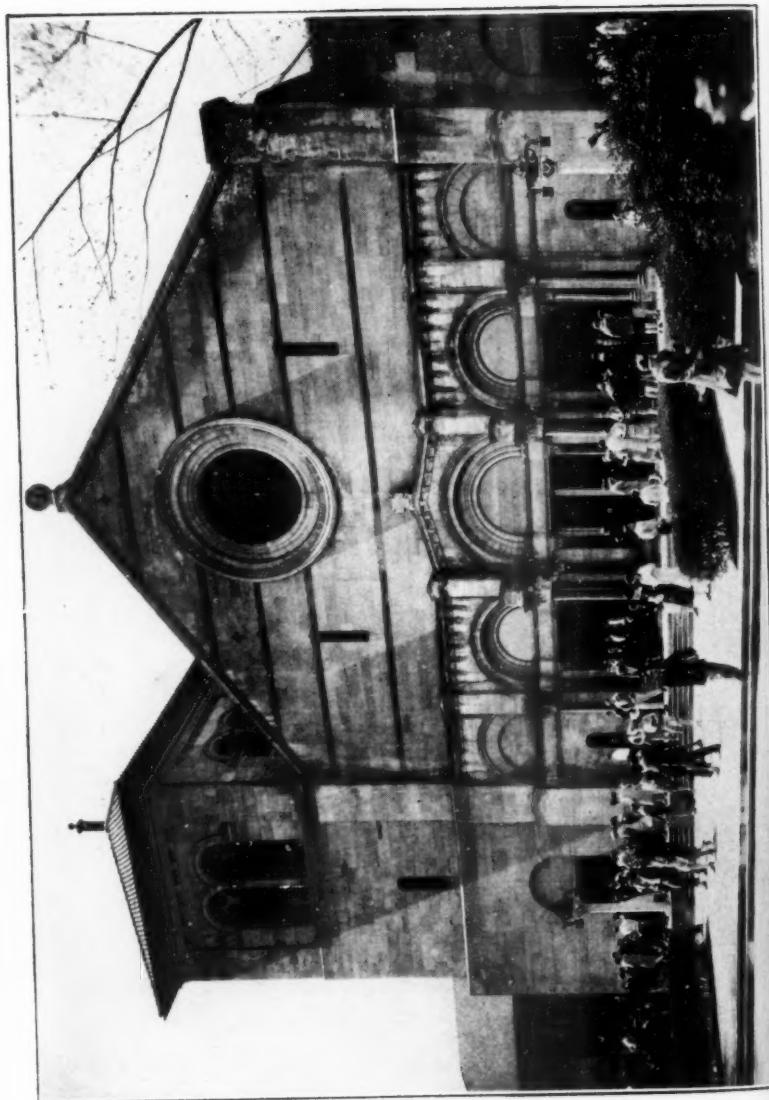
THE CHAPEL, DAVIDSON COLLEGE

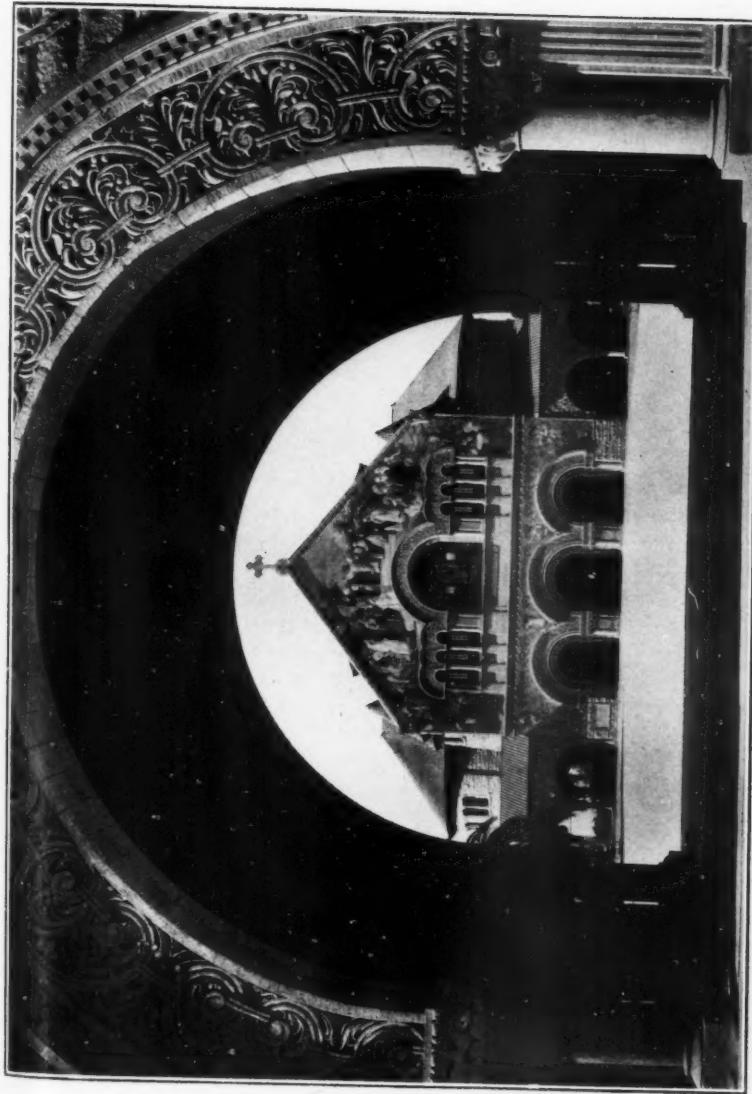


COLTON MEMORIAL CHAPEL, LAFAYETTE COLLEGE

THE CHAPEL OF NOTRE DAME, TRINITY COLLEGE (D. C.)



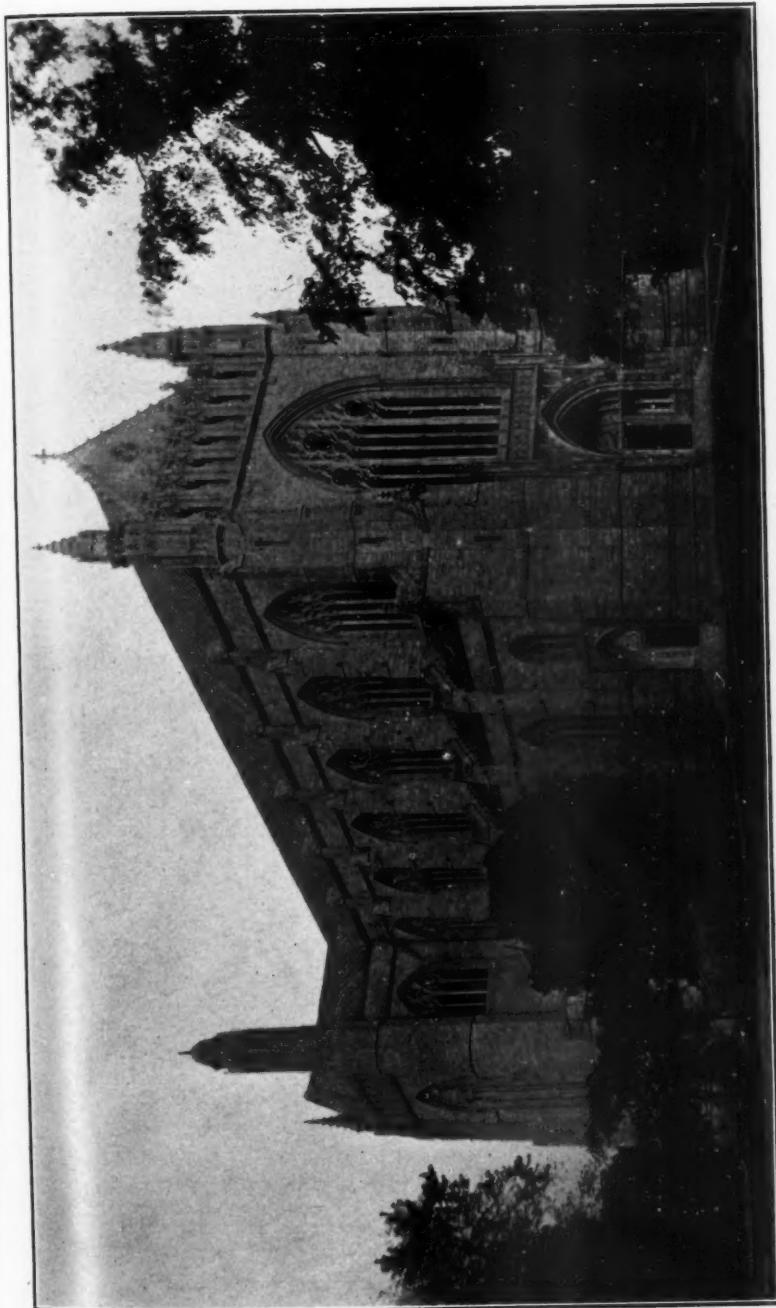


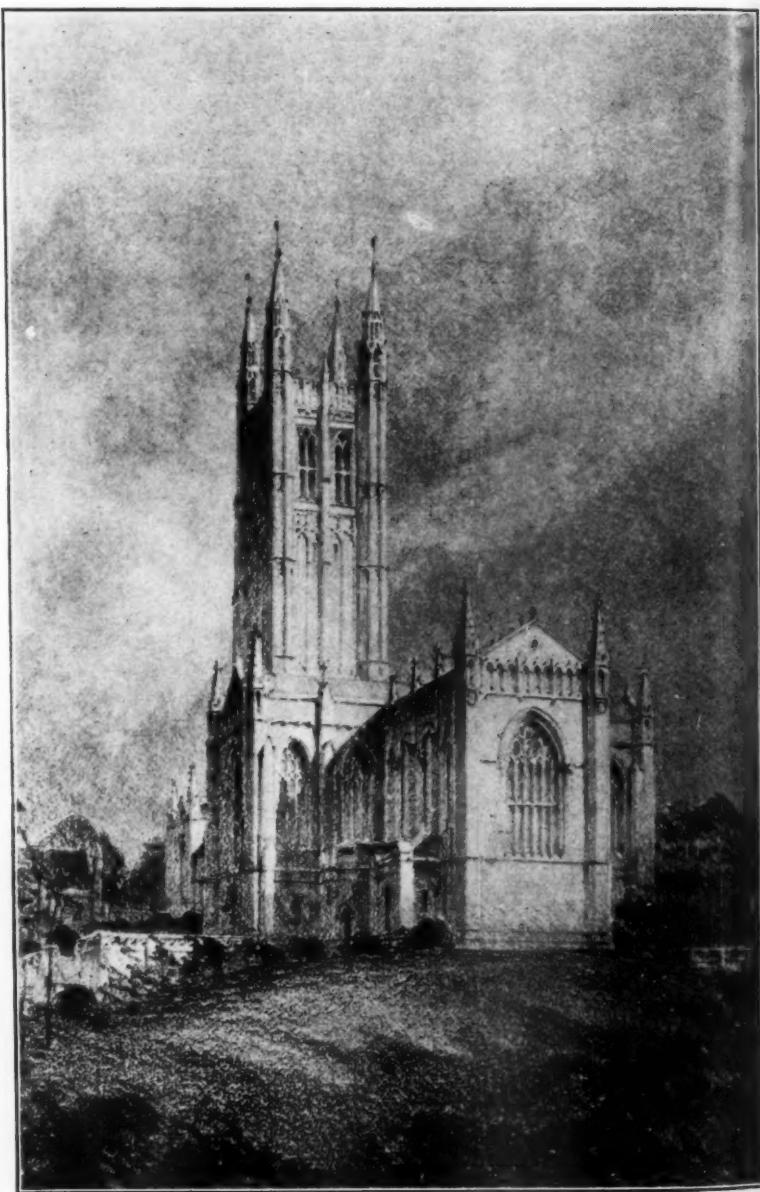


THE STANFORD MEMORIAL CHURCH, STANFORD UNIVERSITY

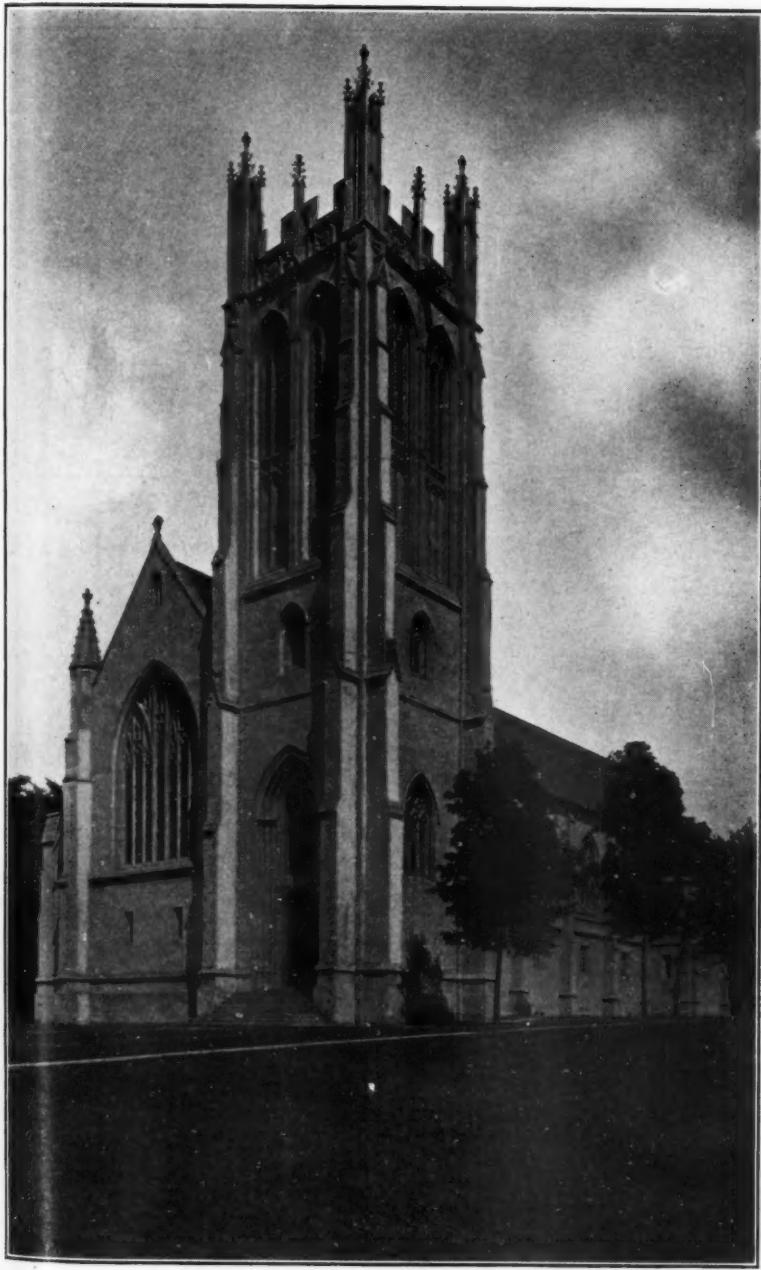
KIRKPATRICK CHAPEL, RUTGERS UNIVERSITY



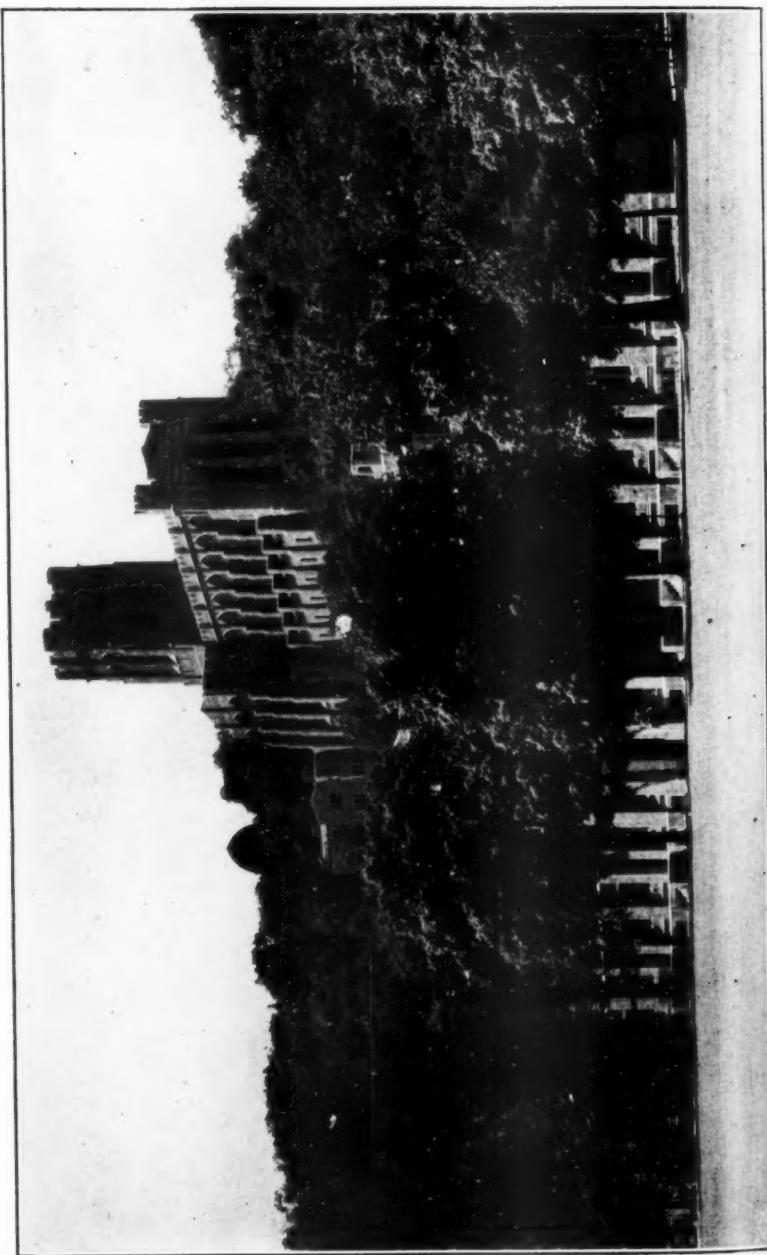




DUKE UNIVERSITY CHAPEL, DUKE UNIVERSITY

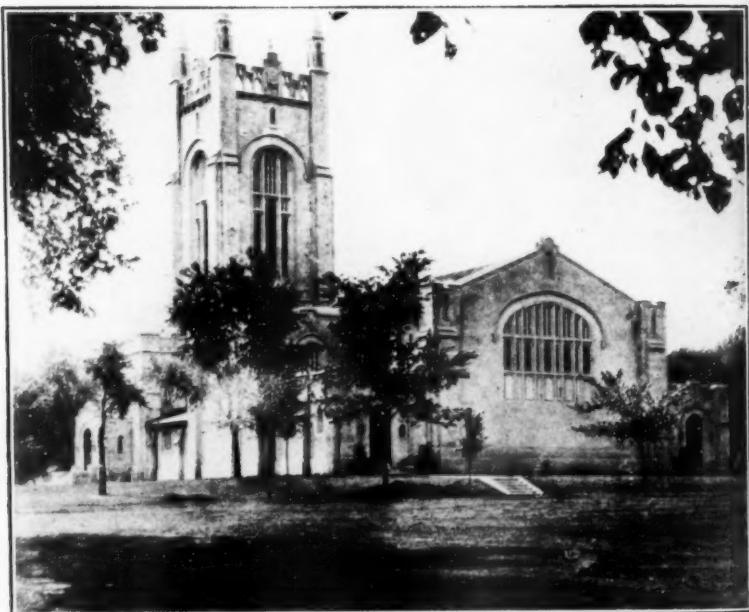


AMASA STONE MEMORIAL CHAPEL, WESTERN RESERVE UNIVERSITY

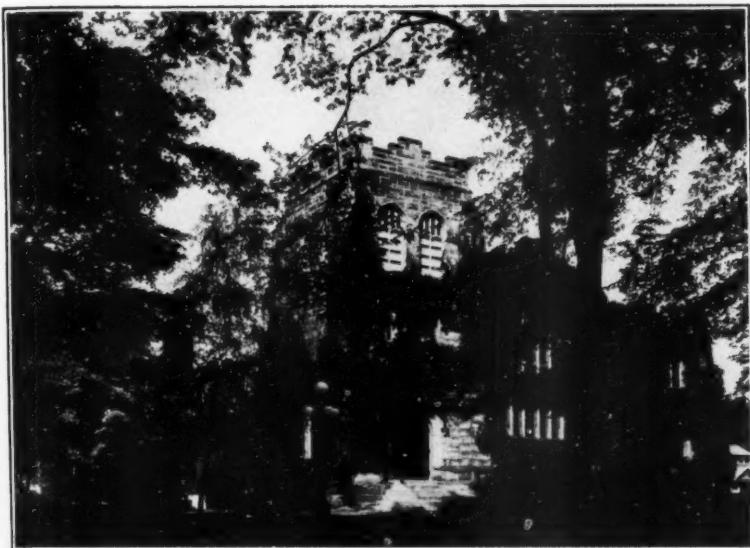




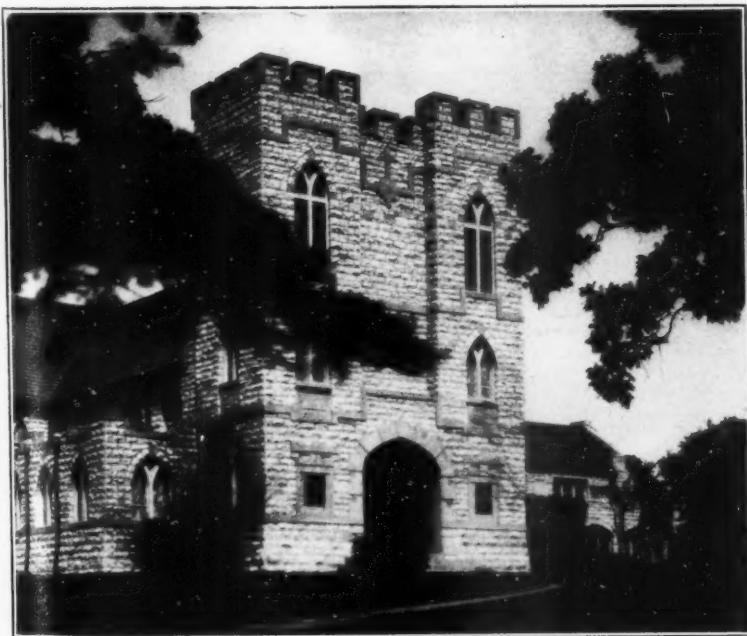
THE UNIVERSITY CHAPEL, THE UNIVERSITY OF CHICAGO



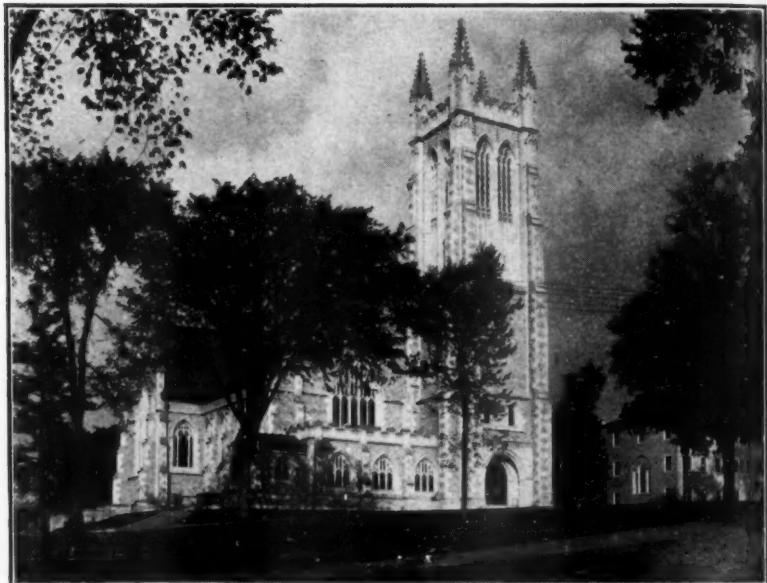
SKINNER MEMORIAL CHAPEL, CARLETON COLLEGE



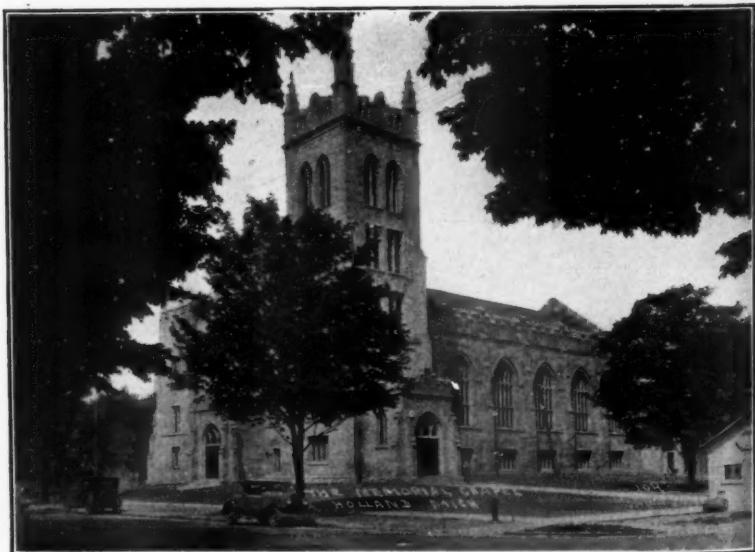
THE CHAPEL, COLLEGE OF WOOSTER



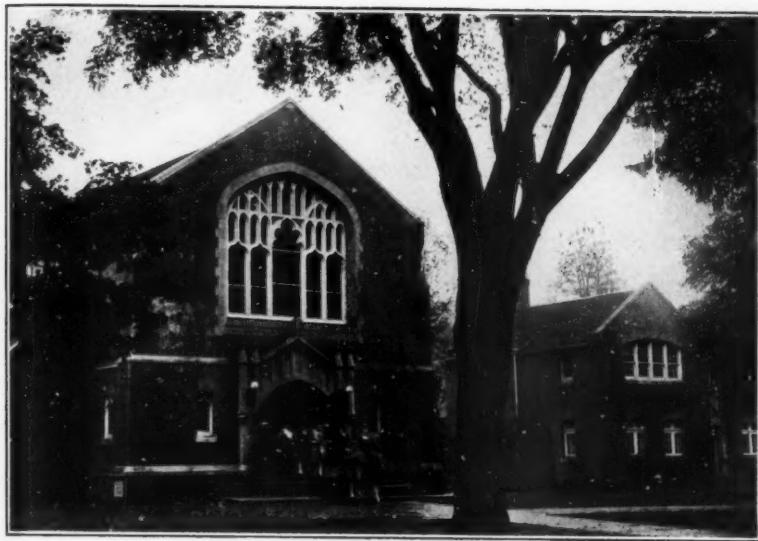
BARKYDT MEMORIAL CHAPEL, PARSONS COLLEGE



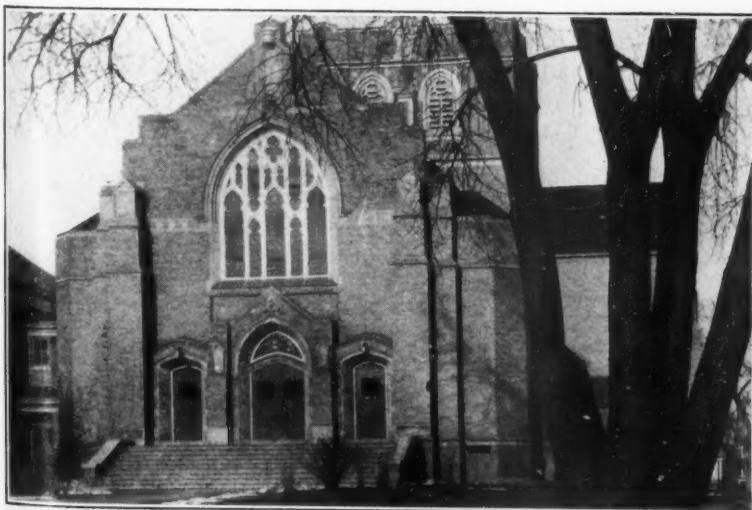
THE THOMPSON MEMORIAL CHAPEL, WILLIAMS COLLEGE



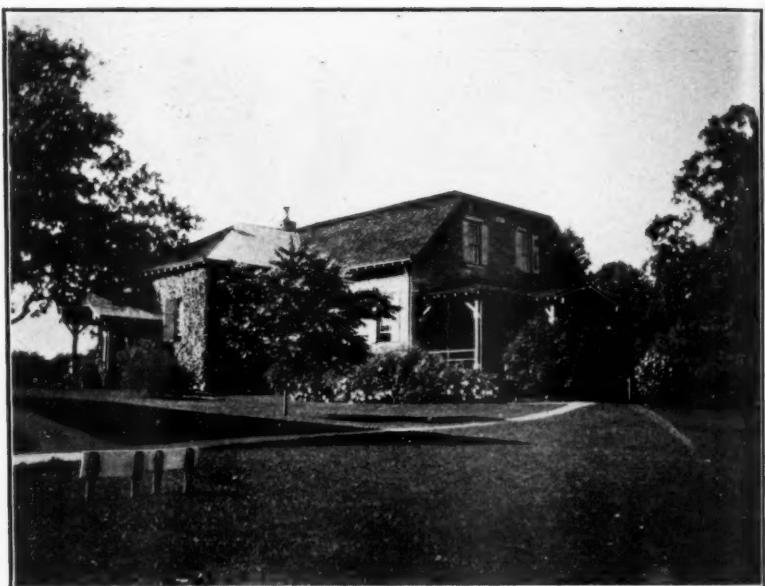
THE MEMORIAL CHAPEL, HOPE COLLEGE



HERRICK CHAPEL AND Y. M. C. A. BUILDING, GRINNELL COLLEGE



SINCLAIR MEMORIAL CHAPEL, COE COLLEGE



THE MEETING HOUSE, SWARTHMORE COLLEGE



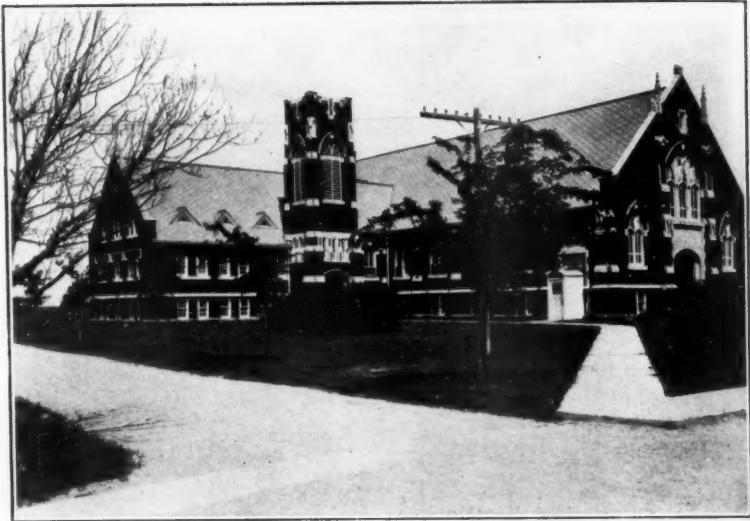
COLLEGiate CHURCH OF ST. MARY OF THE ANGELS, COLLEGE OF SAINT TERESA



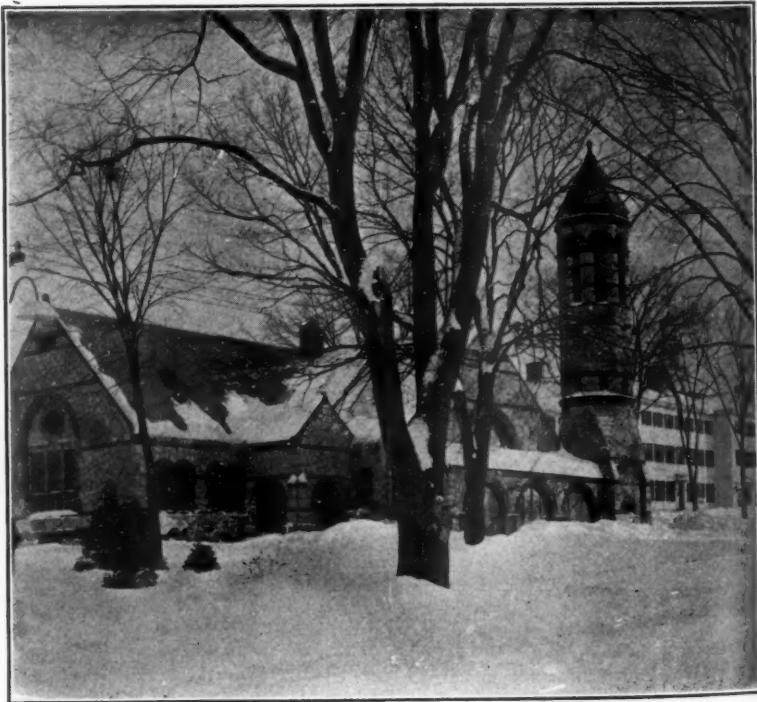
ST. PAUL'S CHAPEL, COLUMBIA UNIVERSITY



HOLY INNOCENTS CHAPEL, ST. STEPHEN'S COLLEGE,
COLUMBIA UNIVERSITY



THE VOORHEES CHAPEL, JAMESTOWN COLLEGE



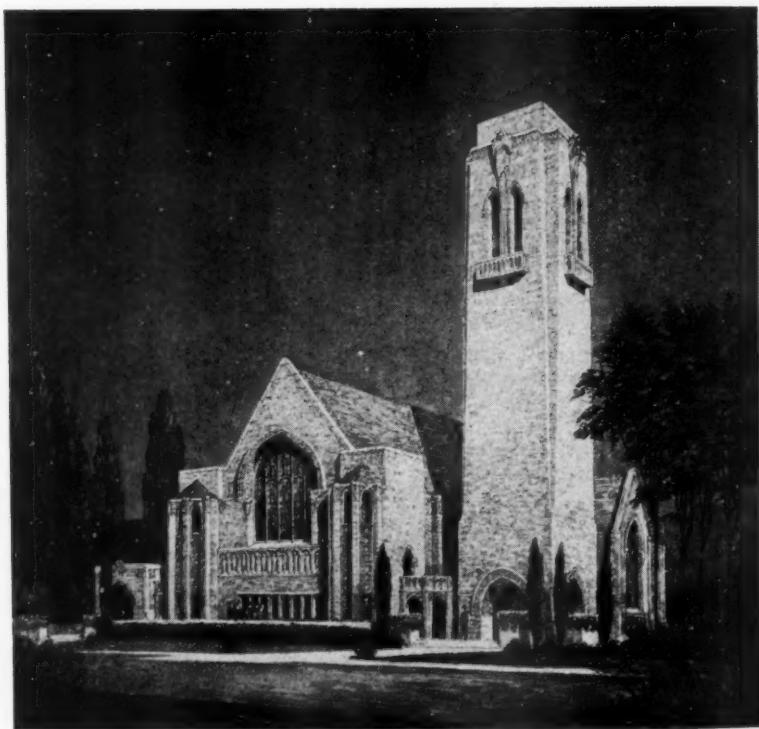
BATES COLLEGE CHAPEL, BATES COLLEGE
xxviii



THE MEMORIAL CHAPEL, THE UNIVERSITY OF REDLANDS

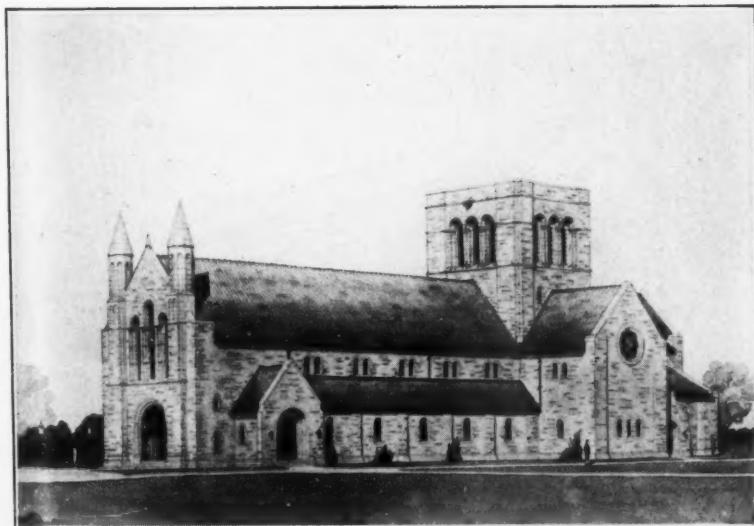


THE WHITLEY MEMORIAL AUDITORIUM, ELON COLLEGE



LOOK MEMORIAL CHAPEL, YANKTON COLLEGE

The chapel is now in process of erection, on a site formally chosen on June 11, 1929, overlooking the campus, the town and all the region round about.



SHOVE MEMORIAL CHAPEL, COLORADO COLLEGE

This is a reproduction of the architect's drawing. Construction is about to begin and it is hoped the building may be ready for use at the Commencement, 1931.



THE CHAPEL OF OUR LADY OF VICTORY, COLLEGE OF ST. CATHERINE

lery and of the doorways to the vestibule of the north transept is founded more on Spanish than on any English precedent.

The exterior of the building is of Pennsylvania sandstone, trimmed with Indiana limestone. All the interior work is of limestone; a large part of the wall and the entire vault is faced with sound-absorbing tile. The floor is of limestone, with aisles and the central space of the choir of Aquia stone from the vicinity of Washington, D. C.

The exterior dimensions of the chapel are:

Extreme length (including buttresses), 277 feet; extreme width (nave buttresses), 76 feet; extreme width (transept buttresses), 64 feet; extreme height (ground to ridge), 121 feet.

The building has a seating capacity of 2,000 and cost approximately \$2,000,000.00.

Princeton is endeavoring to handle the religious question as a part of the corporate life of the University, not as a separate matter carried on by a purely volunteer organization of students. The Chapel Board consists of the president and three college deans, a large representation from the Student Council and from the Philadelphian Society. At present the Philadelphian Society, corresponding to the Y. M. C. A., is pursuing its regular work parallel to the chapel without having worked out any formal relation. Modification has been made in the required chapel plan, by offering an alternative on Sunday night to students who for conscientious reasons find themselves not at home in the regular Sunday morning service. Men are free to choose the morning service or the evening meeting with a lecture and group discussion. The result is that the vast majority of the University chooses Sunday morning chapel. The sermons through the year are planned as a course in religious instruction. The Dean of the Chapel takes two Sundays each month and outside preachers take their subjects from a list of student questions submitted to them. The freshman class each year meets in groups of thirty for supper at the dean's house on the farm, and in the evening around the fire there is an informal conversation outlining the religious approach and giving opportunity for questions. Vocational groups are also being formed to meet with leaders in vari-

ous professions. Voluntary morning chapel is held each morning except Saturday. The Dean of the Chapel has a study on the campus, where he is available for personal appointments.

Matters with regard to developing religious courses in the curriculum are still in abeyance.—ROBERT R. WICKS, *Dean of the University Chapel.*

THE MEMORIAL CHAPEL
The University of Redlands

The spirit of the church in educational life is expressed in the new Memorial Chapel on the University of Redlands campus.

The use of colonial architecture brings it into harmony with the classic style of the earlier campus buildings. The classic pediment with its crisp pattern of vine and branches is carried on six Ionic columns thirty feet high, weighing eighteen tons. Surmounting the pediment rises the clock tower in four stages, providing clock and grilles for chimes. The bell shaped ornaments are copied from a tower in Seville. The copper dome, capping the tower, is weathering to a soft gray green in harmony with the clock dial and stucco walls. Above the central door, the college seal in marble and Italian mosaic adds a touch of light decoration.

Comfort and beauty, permanence and dignity have been considered in every detail from choir rooms to the comfortable chairs, seating over sixteen hundred; from special acoustic plaster on the walls to concealed lighting.

The Sermon on the Mount is taken as theme for the beautiful choir window with its north light. Grouped around Christ as the central figure are fifty characters representative of the many types of people who may have heard the sermon. A Roman soldier, the rich young ruler, a shepherd boy, children with their mothers, the scornful and indifferent, all are pictured in masterful outline. The side windows carry symbolic inserts—the torch of education, the open book, the missionary enterprise, the triangle of the Y. M. C. A. The window borders cast rainbow colors on the ivory casing as morning sunlight streams through the eastern windows during the chapel service.

In the Casavant organ heard each morning at chapel service, the University of Redlands has the distinction of having the only instrument of its kind and size in any college in the West. Sixty speaking stops, and over four thousand pipes are capable of producing almost any combination of tones desired.

Memorial Chapel is a gift to the University of Redlands from an unknown donor, but the name "Memorial" serves as a constant reminder of the self-sacrificing generosity of the founders of the institution. Outstanding musical programs are often heard within its walls, and lecturers of international fame have spoken from the platform. The chapel is used each morning except Friday for chapel services, and attendance is compulsory. The University attitude toward chapel services is expressed in a sentence from the program published at the dedicatory services of the chapel, February 19, 1928: "We believe in chapel because we believe in God, and we think that a half-hour a day given to thinking of Him and our relation to Him is good for any man."

L. E. MITCHELL, *Director of Publicity*

KIRKPATRICK CHAPEL

Rutgers University

Among the most beautiful of the buildings of Rutgers University is the Sophia Astley Kirkpatrick Memorial Chapel, which stands on an eminence overlooking the Queen's Campus. It was erected in 1872 with money bequeathed to the university by Mrs. Littleton Kirkpatrick, of New Brunswick. The building is of brown stone in the French Gothic style of the fourteenth century, and with its chancel and gallery has a seating capacity of 800.

Upon its walls hang the portraits of many of the presidents, trustees, professors and graduates who have been of special service to the university or who have assumed places of leadership in state and nation. Above the chancel there is a large window to Dr. J. R. Hardenbergh, first president of Rutgers; and in the nave are found several bronze busts and memorial tablets, and many class windows.

For more than a half century, services were held daily by the college body, at first at eight o'clock in the morning, later at

twelve noon. In 1926; because of the increase in number of undergraduates, chapel services were held for under classmen on Monday, Wednesday and Friday, and for upper classmen on Tuesday and Thursday. At the beginning of the present year, still further increase in enrolment made necessary a new plan of attendance; now each class meets in chapel one day a week. Sunday services, however, are attended by all students remaining on the campus for the week-end.

For many years the Kirkpatrick Chapel has been the center of religious life at Rutgers University. All chapel activities are under the direction of the University Chaplain, Colonel John T. Axton, D.D., formerly chief of chaplains of the United States Army. Nationally prominent ministers of all denominations preach in the chapel on Sunday mornings; on the other days Colonel Axton is in charge.—EARL REED SILVER, *Director of Public Information.*

THE CHAPEL OF OUR LADY OF VICTORY

College of Saint Catherine

The style of The Chapel of Our Lady of Victory is probably most accurately described as Modern-Byzantine-Romanesque. Like the medieval Byzantine chapels which were constructed of stone, brick, and polychrome tile, its exterior is a combination of various materials—stone to the base-course, Bedford Travertine stone inlaid in brick for the superstructure. Again, like the chapels built in southern France at about the same time, and like the Cathedral of St. Trophime in particular, it is distinctly Romanesque in plan. Its principal exterior feature, the campanile, is 126 feet high.

Spanning the façade of the chapel and relieving its severity of outline is a wide stone porchway, with broad stone steps which lead to the terrace below. A magnificent rose window and a portal, closely modeled after that of the Cathedral of Arles and rich in symbolism, further add to the beauty of the façade.

The interior of the chapel is finished with Bachelder tiling of variegated but subdued coloring. The wainscoting is of Mantorville Travertine while the arched ceiling is of tiling in conven-

tional design. The floor is of Nemadji tiling. At both sides of the nave, leading up to the transepts, are huge Romanesque pillars, the capitals of which are rich with sacred symbolism. The rich simplicity that marks them and other decorative features—the tiled organ screen and the medallions over the windows—is the characteristic note of the chapel as a whole.

The Chapel of Our Lady of Victory at the College of St. Catherine is used exclusively for religious purposes; all other assemblies, lectures, etc., are held in the Jeanne d'Arc Auditorium. There is an early morning service at seven o'clock each day, consisting of Mass and Holy Communion. The student body and faculty follow the liturgy, the frame work of which is taken from the Psalms, Gospels and Epistles. Thus every student acquires a literary and spiritual acquaintance with the Bible at first hand. The attendance at this ceremony is not obligatory on the students, but there is a very general response. Before Mass the religious members of the faculty occupy the Chapel for an hour's meditation and prayer, and after Mass morning prayers are said by the students in common and a special offering of thanksgiving is made.

During the day the Chapel is open, and it seldom happens that one goes into the Chapel without finding a number of the college people present engaged in private devotions. Especially is this true of the noon recess and in intervals between classes. In going to the library, which is adjacent to the Chapel, the students almost always spend a few minutes before the Blessed Sacrament in prayer. At five o'clock the religious members of the faculty gather again for an hour's meditation and prayer. Immediately after the evening meal the student body assembles for the night prayers said in common. At this time special prayers are offered for friends and benefactors, parents and relatives so that the religious influence of the Chapel may reach out to those who are far away.

On particular days every month there are special services. The Benediction is offered on all Sundays, on every evening in October and May, and other days following the liturgy of the Catholic Church. Members of the faculty who are immediately

engaged with the students are always present at the students' common prayers and at particular ceremonials.

The Baccalaureate sermon is always delivered in the Chapel as part of the Pontifical High Mass celebrated on that occasion. The beautiful liturgy of the Church is followed in the singing and in all other devotions that conform to the Church calendar. The principle enshrined in all these exercises is the shaping of the lives of the students to the influences of Christ and the development, through those influences, of genuine Christian character.

SISTER ANTONIA, *Dean*

HOLY INNOCENTS CHAPEL

St. Stephen's College, Columbia University

Holy Innocents Chapel of St. Stephen's College, Columbia University, is used exclusively for religious services of the College. No lectures or secular meetings are ever held within it. The building was erected in 1859 by an English architect, and its interior was remodeled by competent hands. The guiding principle in the reconstruction was to preserve quiet, simplicity, and sufficient sense of distance to insure them.

The services conducted are those of the Episcopal Church, to which all members of the College—Catholic, Protestant, Jewish—are required to go, and do go without any expression ever having been given of discontent. The services are corporate and essentially devotional. No announcements are ever made, no collegiate matters discussed, no instructions given except once a week, when a sermon, definitely devotional, is delivered. It is a house of collegiate worship, not a place for discussion or instruction. The Sunday service is always the Holy Communion, at which any baptized Christian is welcome to receive the Blessed Sacrament. It has been found that this service unites students of all religious affiliations much better than other types of service which have been tried in the past. The week day service is entirely sung. It consists of psalms and prayers and hymns. There is no choir. The entire corporate body, faculty and students, has for years sung this service. Week-day chapel is held at 6:30 in the evening, immediately preceding dinner. Students

are expected to attend eleven out of seventeen Sunday services every semester and sixty out of eighty week-day services. In the past ten years there has not been a case of discipline for an undue number of absences.

The essential notes of the chapel management are: first, corporateness; second, worshipfulness; third, definiteness.

BERNARD I. BELL, *Warden*

THE COLLEGIATE CHURCH OF SAINT MARY OF THE ANGELS

College of Saint Teresa

The Chapel of Saint Mary of the Angels, completed in September, 1925, is a striking example of Italian Romanesque architecture. It is built in basilica style and has a seating capacity of one thousand. Within, its simple beauty is emphasized by richly colored marbles. The pillars of the magnificent baldachino altar are of Fleur de Peche marble. The canopy is of statuary bronze. A bronze grille separates the chancel choir from the Sanctuary. The walls of the Sanctuary are of Sienna marble and the pillars of the nave are of Green of the Alps. Adjoining the Sanctuary are the Sisters' Chapel and the Adoration Chapel of the Little Flower. The chapel contains a four manual pipe organ having one hundred and one stops.

Services in this beautiful edifice closely adhere to the Liturgy which is gorgeous in its simplicity. Like rare old etchings must be the memories which remain of devotions enriched by the solemnity of the Liturgical Chant and living and breathing with the color which the Church imparts to all her services. The Holy Sacrifice of the Mass is celebrated each morning in the Chapel and this Sacrifice is the heart of the day for practically every student at the College. Evening Benediction of the Most Blessed Sacrament on each Tuesday evening, the Holy Hour of Adoration on the first Thursday evening of the month, Vespers on Sunday afternoons,—all of these with special devotions throughout the year, manifest a faith in the things which come through prayer. All of these manifest a confidence born of years of experience with young people that youth will not fail to aspire towards the things which are noble and those which are good.

A student has written of the Collegiate Church of Saint Mary of the Angels:

At last it stands, a glorious tribute to His Sacred Heart. The beautiful Romanesque arches, as smooth soft music, inspire us to make our prayers beautiful. The simplicity of design and contour remind us of the simplicity of the Heart of Jesus when He was on earth with His Apostles and His Immaculate Mother. We love our chapel, not only because of its material beauty as a chapel, but because often we have visited Our Lord and spent precious moments there in His Presence confiding our secrets and receiving consolation and reassurance.

SISTER MARY A. MOLLOY, *President*

McFARLIN MEMORIAL CHAPEL

Southern Methodist University

Chapel services at Southern Methodist University are held in the magnificent McFarlin Memorial Auditorium, presented to the University by Mr. and Mrs. Robert M. McFarlin, in memory of Mr. McFarlin's parents. The auditorium was dedicated March 24, 1926.

The chapel, which embodies the latest ideas in acoustical engineering, has a seating capacity for 2,600. The pipe organ, large stage, beautiful decorations and furnishings make the structure one of the most complete and attractive college auditoriums in the entire country. The auditorium is wired for radio broadcasting, the programs of the Southern Methodist University College of the Air being given here for Station KRLD to transmit over the Southwest.

McFarlin Memorial Auditorium is a three-story structure, with thirty-two rooms and a floor space of 50,000 square feet. In the basement are various club rooms; the main auditorium occupies most of the first floor; and the second and third floors are given over largely to practise rooms and studios.

Chapel hours are from ten to eleven on Mondays, Wednesdays and Fridays. Attendance is required on Monday and Wednesday, with Friday open for voluntary assemblies.

Under the direction of Dr. Robert E. Dickenson, Chaplain and Professor of Religion, the main objectives of the chapel programs are:

1. Spiritual culture developed by means of worship through prayer, hymns, and devotional addresses.
2. Intellectual stimulation and information obtained through lectures and addresses.
3. Entertainment, provided by the Glee Club, Department of Music and the Southern Methodist University Band.
4. Artistic appreciation fostered by classical music and by lectures on art.
5. World friendship encouraged by special programs.
6. Patriotic cultivation of citizenship through programs on Armistice Day, when a university convocation is held.
7. The fostering of and appreciation of right racial relationships.
8. University-wide group consciousness.

For the cultivation of religious life, devotional addresses are given at least once a week, generally on Wednesday.

For the promotion of world friendship, programs are presented at least once a year by students from other nations, among the speakers being a Korean, a Japanese, and a Jew born in Germany. Such occasions count for a better understanding of other nations. To promote greater sympathy and understanding in inter-racial relationships, programs have been given by the Mexican kindergarten children of Dallas and the negro boys and girls from the Booker T. Washington High School here.

Once a year in the spring, a week is set apart for the annual revival. Attendance upon the services, held twice daily, is voluntary, but is quite gratifying.

The students expect to attend chapel regularly just as they do their classes, and come to have a high appreciation of the value of chapel, which has developed a fine *esprit de corps* at this Methodist institution.

H. M. WHALING, JR., Vice-President

STANFORD MEMORIAL CHURCH

Stanford University

As one of the founders of this University, Mrs. Stanford had a longing ideal to make religious thought the basis of the intellectual life of its educational system. She often said: "No amount of learning can take the place of decency and no amount of science can take the place of back-bone. And as the moral and spiritual life is more important than the life of our bodies, so moral and spiritual instruction is more important to young people than instruction of any other kind. That is why I think the church should be the heart and center of this University." This idea was carried over into the architectural scheme of the wonderful group of buildings comprising the University, and the Memorial Church was made the center and key of the system. It is indeed the "jewel box" (as the founder loved to call it) of the campus.

Built along Romanesque lines, in a cruciform design, it rises nearly a hundred feet in height and dominates the inner quadrangle. The material is a buff sand-stone, and a tile roof is in keeping with the Spanish motive of the entire group of buildings. Its façade of a hundred feet front is covered with a great mosaic depicting the scene "The Sermon on the Mount." This and the seventy-five mosaics on the interior walls of the church are from the studios of A. Salviati, Venice, Italy. The vestibule is decorated in a uniform tapestry design in mosaic, which also forms the background of the walls of the church. Within the church one is almost overcome with the elaborate mosaic decoration covering the entire walls. For the most part these are copies of masters, both old and modern, and done in heroic size. Behind the great altar is the finest mosaic of the group. "The Last Supper" by Roselli, from the Sistine Chapel in the Vatican.

Over the vestibule is the choir in which is the organ with its seven organ divisions containing eighty-one speaking stops. On the lower walls of the church are set sand-stone tablets which are covered with varied inscriptions, quotations from Scripture and selections chosen and adapted by Mrs. Stanford. The fifty stained glass windows are most unusual in harmony of color

and design. This is due to the fact that the entire scheme was the work of a single mind and therefore is uniform.

Facing the chancel with its two stalls and great altar, on the right stands the bronze lectern, mounted on three steps. On the left is the pulpit with its fan shaped sounding board.

Services are held every Sunday morning at eleven o'clock. The service is undenominational in character, and noted ministers of all denominations from the entire country are invited to fill the pulpit.

Three afternoons a week, Warren D. Allen, University organist, gives recitals which are open to the public. On Thursday afternoons, following the musical hour, a short vesper service is held by the Chaplain.

Other religious activities on the campus are directed by college secretaries of both the Y. W. C. A. and the Y. M. C. A.

D. C. GARDNER, *Chaplain*

THE MEETING HOUSE

Swarthmore College

The Meeting House of the Swarthmore Monthly Meeting of the Society of Friends, which stands on the Swarthmore College campus, serves as the center of the religious life of the College. The Quaker simplicity of the exterior is carried out consistently within the building. Plain benches show the natural color of the wood; cream colored walls are without pictures or ornamentation. At the front of the room where one might expect to find a pulpit are three long facing benches. These are for the older members of the Meeting, and the officers of the College.

Collection, the Friendly equivalent of chapel, is held here three times a week at nine o'clock. On these occasions members of the faculty and students gather for fifteen minutes of meditation in silence. Only rarely is someone moved to speak. Attendance is voluntary, in accordance with the Friendly tradition of freedom in religious worship. Many of those who attend are not Friends, but they grow to appreciate the silence as much as the Friends themselves.

Students and members of the faculty are welcomed at the regular Sunday meetings of the Swarthmore Monthly Meeting.

There is no minister, no music and no arranged program of talks. The meeting remains silent until someone is moved to speak. When an outside speaker has been especially invited to the meeting, the announcement is made in advance, not that he will speak, but that he will "attend meeting." Everyone hopes that the spirit will move him, a hope which is usually satisfied.

The College holds also two weekly Collections in the administration building, Parrish Hall. Although these meetings open with a hymn and a short period of silence, they have no predominantly religious character. Topics of general interest are discussed by members of the faculty and student body, and an occasional outside speaker. Attendance at these meetings is on the same basis as attendance at classes.

FRANCES BLANSHARD, *Dean of Women*

THE CHAPEL OF NOTRE DAME
Trinity College (Washington, D. C.)

The Chapel of Notre Dame is an imposing structure, showing a free rendering of the Byzantine style and is built of Kentucky limestone with a roof of Spanish mottled tile. The dome is surmounted by a stone lantern, at the top of which towers an ornamented bronze cross.

The interior walls of the chapel are of neutral tint Briar Hill stone trimmed with highly polished Italian marble of the same color, the base of the walls being finished in black and gold marble. The vault of the dome and nave is of gustavino tile relieved by medallions and bands in arabesque design accented with gold.

The apse is lined with gray Sienna marble; the columns of the baldachino are of Brescian violet; and its canopy is white marble and gold mosaic. A wrought bronze cross with white marble corpus is suspended from the rear of the baldachino. Even at the entrance this wonderful Crucifix impresses the beholder, and forcibly recalls the words of Christ: "And I, if I be lifted up from the earth, will draw all things to Myself."

The main altar, dedicated to Notre Dame, titular patron of the chapel, is of yellow Brescian marble as are also the transept

altars. The tables are of Botticini inlaid with medallions of old convent Sienna and trimmed with gold.

The services in Notre Dame Chapel center around the Mass which is the chief act of worship in any Catholic church. The sacrifice of the Mass is offered up every day of the school year by our chaplain. On class days it is at 7:00 A. M., and on Saturday and Sunday at 7:30 A. M. Attendance on week days is voluntary but obligatory on Sunday. The majority of the students attend Mass daily and receive Holy Communion, although there is no penalty for absence. The attendance increases or diminishes at certain times of the year but it is still possible to say the majority give daily attendance.

The students have a spiritual retreat of three full days between the two school semesters. During these days they are free from all class work and a priest from some religious order comes to give them sermons and spiritual conferences, about four a day. The students keep silence during the retreat and are encouraged to read religious books at that time. They are not allowed to leave the grounds. Another service called "The Forty Hours Devotion" is held every year as it is in every parish church.

The Chapel forms a very important part of our college life. Its beauty is an inspiration to the students as is evidenced by the number of times they make use of it as a subject for their poetry. They are encouraged as much as possible to make the most of the religious opportunities here, but they are not obliged to attend any service but the Sunday Mass and the exercises of the retreat. The fact that they do attend spontaneously is the best proof that they themselves consider the Chapel services an important factor in their daily life.

SISTER JULIA OF THE TRINITY, *President*

THE COLLEGE CHAPEL

Union College

Union College has a chapel service every day in the week except Monday, and the attendance of all students is required. The Monday service is omitted in order to give the student body that

time for a student meeting in which they discuss and decide questions relating to student government. The hour of our week-day service is 10:00 A. M., and of the Sunday service 11:00 A. M. The latter is a regular preaching service at which well-known men in the ministry and college professors and presidents who are interested in the religious life of young men preach the sermons. Our director of music always arranges for an appropriate anthem as part of this service, and that is rendered by a choir of students. The members of this choir are paid for that part of the program. The service takes just one hour; and, while it is open to the public, it is intended for—and most of our speakers address themselves directly to—our undergraduates.

The week-day service takes about fifteen minutes. It consists of the singing of two hymns, a reading from the Scripture, (sometimes accompanied by brief comment), a prayer and a benediction. The director of religious education is responsible for this program, but invites and encourages frequent participation by members of the faculty. Occasionally the program is varied by an address by the President of the college or by a member of the faculty or some visitor when the topic chosen concerns the highest intellectual, moral or religious interests of the undergraduates.

Two or three times each semester the entire week-day chapel period is given to the director of music of the college who uses the period to train the undergraduate body in the singing of hymns. It is an inspiring, almost thrilling, experience to hear our eight hundred boys sing some of the old hymns of the church under the splendid leadership of our director of music. We take advantage of this practice to extend the acquaintance of our students with well-known and long-used church hymns. The results of the training show themselves in all of the chapel assemblies, whether those of the week-days, or those of the Sundays.

In the past, and up to perhaps quite recent years, there has, of course, been some opposition to compulsory attendance at chapel on the part of our undergraduates. I suppose there are, even now, individuals here and there in the group who object to coming to our religious services, but I think I am quite fair to the stu-

dents and to the situation when I say that the opposition has almost entirely disappeared from the student body. All of the boys, whatever their religious training or belief—whether Protestant, Catholic, Jew or Mohammedan—given respectful and quiet attention throughout the service. We make no effort at the week-day services to present any particular creed, or any interpretation of the Christian Scriptures, but all of the services are distinctly Christian in spirit. Our students are invited, and expected, to worship in whatever way they have been trained in their homes. Naturally, we all hope that the influence of our chapel services will be such as to lead to a recognition and an acceptance of the great principles in the teaching of Jesus.

EDWARD ELLERY, *Dean of the Faculty*

THE CADET CHAPEL

United States Military Academy

The Cadet Chapel is modern Gothic in style and military in effect with its unbroken and untroubled nave. It is somewhat heavier than most late Gothic structures, one of the best examples of which is to be found in King's College Chapel, Cambridge, with which the Cadet Chapel is often compared.

The construction of the chapel was begun on August 25, 1908, and was completed April 30, 1910. It was consecrated on June 12, of the same year. The total cost of construction, including the furnishings and the Chaplain's quarters adjoining, was \$487,392.12.

The length of the building, inside, from the entrance to the altar, is 210 feet. The width of the nave is sixty feet; of the transept eighty-seven feet. The height of the roof inside is fifty-six feet. The seating capacity of the chapel, inclusive of the choir, is 1500.

The exterior of the chapel is well worth study. Over the entrance may be seen a great two handed sword buried in the heart of a cross. King Arthur's sword, "Excalibur," was plunged deep into a stone and it was said that he who could draw it forth would be King. So here the sword imbedded in the heart of the cross, to be drawn forth in the defence of the things represented

by the cross, proclaims the ideal qualifications of the King. The carved ornaments that run around the entire chapel above the clerestory represent the quest of the Holy Grail.

The chime of bells in the tower was given to the Academy by Mrs. James M. Lawton, in 1919, as a memorial to her father General Robert Anderson, of Fort Sumter fame.

Entering the main door, the cathedral setting focuses on the memorial altar cross surmounting the severely plain granite altar, behind which stands the Grant Memorial reredos. Above the reredos is the altar window, a composite of many panels. This window was erected in 1910 upon completion of the chapel. It bears the following subscription: "To the glory of the God of Battles and in faithful memory of the departed Graduates of the U. S. Military Academy, West Point, erected by the living Alumni, MCMX."

Above the main door is another memorial window almost as large as that above the altar. The memorial text is likewise self-explanatory. It reads: "To our Graduates who died in the World War; Proudly their Alma Mater claims her own; May she have sons like these from age to age."

The organ was originally installed, with funds appropriated by Congress. Through gifts of memorial organ stops it has gradually quadrupled in size and now ranks with the great organs of the world.

The religious program consists of the following services on Sunday. Holy Communion at 8:45 A. M.; Cadet Chapel Sunday school, conducted by Cadets, under supervision of the Chaplain; Morning Prayer and Sermon at 11:00 A. M. In addition a service of Evening Prayer and Sermon is held in the Old Chapel at 7:30 P. M. This service is primarily for the 1,200 soldiers stationed at West Point. During the academic year nine visiting preachers speak at the 11:00 A. M. service.

During Lent the Chaplain conducts a daily evening service of fifteen minutes in a class room near the Cadet mess hall immediately following the evening meal. Also a Children's Lenten Service, weekly, in the afternoon in the Cadet Chapel.

The Military Academy is reasonably proud of the Cadet Chapel choir which is carefully chosen and trained by the organist and

choirmaster. It consists of 170 voices. With but one hour to practice a week, this choir takes the lead in the services in such a way that it is felt by most of those who attend, that the devotions are commensurate with their setting in this truly glorious religious structure.

ARTHUR B. KINSOLVING, 2d, *Chaplain*

THE IRA ALLEN CHAPEL

The University of Vermont

The University Chapel, the gift of the late James B. Wilbur, of Manchester, Vermont, is named in honor of Ira Allen, the founder of the institution and one of the principal founders of the State of Vermont.

This chapel stands at the head of University Row and faces the college campus. It is built in the form of a Latin cross, its ground dimensions being ninety by 135 feet. The transepts are forty feet wide and extend twenty and one half feet on either side from the body of the church. The height of the main part of the building is forty feet, with a low dome, some forty feet higher at the intersection of the nave and the transept. There is a portico on the front of the building with columns thirty-two feet high. A conspicuous feature is a bell tower or campanile twenty feet square and 170 feet high, surmounted by a powerful electric light, symbolic of the lamp of learning on the college seal, and this beacon is a landmark for many miles of country-side. The chapel contains a three-manual grand concert organ. The seating capacity of the edifice is one thousand.

The University of Vermont holds a chapel service for the student body and faculty on Wednesday morning of each week. The attendance is voluntary, and there is a fair attendance, so that it has not been necessary to make attendance compulsory. About once a month during the college year a Sunday vespers service is held and eminent clergymen of various denominations are brought here as college preachers. These services are held in the chapel. Christmas and Easter concerts of sacred music are held in the chapel. The Baccalaureate service of Commencement week is held in this edifice.

This building is used only for exercises of a religious or semi-religious nature in accordance with the wishes of the donor—chapel and vesper services, sacred song services, organ recitals, and conventions of religious organizations of the state.

WALTER H. CROCHETT, *Editor of Publications*

THE COLLEGE CHAPEL

Wabash College

The chapel at Wabash College exemplifies an ideal of simplicity and restraint in both line and color. Situated in an architectural environment typically early American, its sturdy Georgian colonial construction of brick with white wood trim stands out, and yet at the same time blends agreeably with the surrounding buildings. Designed to seat only the student body of 500, it is possible, on special occasions, to seat 1,100 people. This is done by means of a gallery, the construction of which created a small room within the larger for the normal student use. The platform and choir space are designed strictly for chapel use—there being no scenery or curtain to resemble in any way the stage of a theater.

The interior gives one the impression of straightness and of right angles—gracefully modified by slight curves. This feature is best shown in the contour of the window at the rear of the platform, a window, the placing of which, corresponds to the rose window of old cathedrals. A pleasing contrast in color is obtained by means of ivory pews with the tops of the low backs finished in fine mahogany. Around the walls between the windows are hung large pictures of illustrious Wabash men—a feature which gives the room added charm and interest to both the alumni and the casual visitor.

At Wabash, chapel services are conducted daily with the exception of Saturday and Sunday, from 9:50 until 10:15 A. M. These services are compulsory and are attended by both students and faculty—the faculty sitting upon the platform and the students in the body of the chapel, the seniors occupying the first rows, then the juniors, sophomores and freshmen following in that order behind them.

At the beginning of each term certain members of the faculty are designated by the president as regular chapel speakers, these men speaking four or five times during the semester while another group of the faculty appear as speakers once during the semester. Monday is reserved for the president who always addresses the student body on that day. Friday is devoted to musical programs after devotional services, which are always conducted by the chaplain.

The daily service opens with the singing of a hymn, as the president and chaplain take their places on the platform. This is followed by a responsive reading from the hymn books, after which comes another hymn—a few old favorites evoking greater response from the students than the newer ones. A prayer is then offered by the chaplain. Following this comes the address of the day. These addresses cover a multitude of subjects and represent many points of view, there being no suggestions or restrictions as to the subjects covered—it being understood, however, that each strive to speak upon some constructive and interesting subject. At times, visiting speakers make their appearance upon the platform if they have a message of interest to everyone. The address concludes the services, the faculty leaving first—followed in order by the seniors, juniors, sophomores and freshmen.

F. R. HENSHAW, JR., *Alumni Secretary*

THE AMASA STONE MEMORIAL CHAPEL

Adelbert College, Western Reserve University

This chapel is the gift to Western Reserve University in memory of the late Amasa Stone, through whose benefaction the University was removed from Hudson, Ohio, to Cleveland in 1882. It was given by Mr. Stone's daughters, Mrs. Samuel Mather and Mrs. John Hay. Though built in 1913, it remains to-day probably the most beautiful example of pure Gothic architecture in America. Many visitors come to Cleveland to see it, especially college and university officials who are planning to put up similar edifices.

The chapel contains a memorial to Mrs. Mather and also a tablet bearing the names of the former students of Western Reserve who were killed in the World War.

Regular chapel services are held in this building. It is put to practical purposes by the public speaking classes. Lectures of an educational but popular nature are also given in it by the University during the winter season. Not infrequently it is made use of by alumni and friends of the university for weddings and funerals.

Chapel services are held irregularly, and students are required to attend on call—that is, when announcement that a service is going to be held is made. Although chapel is compulsory, no attendance is taken, it being simply honorably understood that students attend.

The services are in the nature of convocations. They open with the Lord's Prayer and a brief organ recital; the feature is a discussion by the dean, or a professor, of some question of interest in the life of the college, or a talk by an outsider on some subject on which he may be an authority.

MARIE KIRKWOOD, *Publicity Secretary*

THE THOMPSON MEMORIAL CHAPEL

Williams College

The Thompson Memorial Chapel stands on the north side of the campus, between Griffin and Hopkins Halls, which are devoted to the uses of instruction and administration, while opposite are dormitories, the old chapel, and the gymnasium. Its position symbolizes, therefore, the idea expressed at the laying of the cornerstone—that true education must have religion as its center. This is further marked by the majestic tower which arrests and fixes the attention and which, seen from the upland meadows south of Weston Field, remind one of those familiar views of Magdalen Tower at Oxford. It is, however, a reproduction of St. Cuthbert's Tower at Wells in the southwest of England.

The architecture is the English parish church of the perpendicular Gothic style, as revived during the nineteenth century.

The whole exterior is treated with great simplicity, ornament being confined to conventional carving in the spandrills of the small arches, to the decoration of the parapets, and the effective arrangement of the two kinds of stone of which the exterior walls are built, Indiana limestone and Germantown stone. Its simplicity accords with the environment of rugged hill and plain New England village, and typifies a manly and resolute Christianity.

Each day there are morning exercises in it. On Sundays there are two services, the regular morning service and the afternoon service. The four communion services are conducted each year by the Church of Christ in Williams College.

Only strictly religious services are held in the chapel, no meetings of any secular character every being held there.

In addition to the services mentioned above, special Lenten services are held for the students and members of the faculty each year. The Baccalaureate sermon is usually preached in the chapel the Sunday before graduation. The Community Union Thanksgiving Day service is held each year in the chapel. The chapel is also used occasionally for funerals and weddings of alumni and undergraduates.—*KATHLEEN A. O'CONNELL, Secretary to the President.*

THE CHAPEL

The College of Wooster

The chapel occupies the northwest corner of the quadrangle, facing the library. Its dimensions are about 120 feet by forty-eight feet and it was dedicated March 5, 1902. It is constructed of buff sandstone from the quarries of Walhonding, and is rather completely covered with Boston ivy. The architecture is modern five-point Gothic. The low, massive belfry tower and the front window of hued glass with carved easement give an appearance of beauty and strength to the front elevation.

The interior plan consists of a clerestory enclosing the nave, on either side of which are the aisles separately roofed over. At the west end, directly in front of the choir, are the transepts. These, as well as the choir, are divided from the nave by pillars

supporting the familiar Gothic arches and the vaulted ceiling of polished oak. The choir contains five banks of seats rising to the organ which occupies the entire west end. The organ was built by the Austin Company, and is finished in light oak with decorative pipes of blue and gold. In the east, or front end, hangs the gallery directly over the vestibules. The entire seating capacity is about 1,000. The pews are of solid oak, light in color, as is also the wainscoting which reaches from the floor to the windows. The colored windows are of subdued and quiet colors and designs.

The chapel is used by the Westminster Church of Wooster—whose membership is made up of some townspeople, faculty, and students—for its regular worship. The daily chapel convocations are also held there, in addition to special events such as oratorical contests, debates, lectures, concerts, but no plays.

Chapel service is held four days each week when attendance is compulsory. In those services we study a rather severe simplicity and the utmost dignity. We find the students desire the latter quality, especially. On two of the days, when announcements are made, we have only a hymn, brief Scripture reading, and a brief prayer. On the other two days of the week we have a fifteen-minute address, either on a religious subject or some collateral subject of an idealistic character. This, of course, is preceded by the same devotional service as on other days.

On Monday the chapel is open at the regular chapel hour, but attendance is not compulsory. There is always some quiet music being played, and the students are at liberty to come in for meditation and prayer. This is a sort of experiment this year, and thus far the response has been surprisingly hearty.

At our Sunday morning service in the chapel—which is also compulsory—we are striving toward dignity and simplicity; have eliminated all announcements—do not even announce the hymns, which are printed upon the bulletin. Choir and preacher are gowned, and we are gradually developing a touch of ritual in the service.

CHARLES F. WISHART, *President*

LOOK MEMORIAL CHAPEL

Yankton College

The proposed Look Memorial Chapel, costing \$100,000 exclusive of furnishings, will go forward in construction in the near future. The memorial follows the new trend of chapel construction, being developed on the clerestory type. It shows the modified Gothic arches of doors and windows, and the same style in arches rising above walls. One feature of the chapel is an adjoining garden where open-air services may be held.

The building will be a two-story structure, rather than single-story, as was originally planned. The general appearance of the building will not vary much from that shown in the cut, but we shall put below the auditorium a complete floor for social purposes, and in this lower floor we shall have quarters for the Y. M. C. A. and Y. W. C. A. The chapel, so we expect, will be the center of religious services to be held at least three times a week, perhaps on Monday, Wednesday and Friday, and we shall also arrange, in all probability for a vesper service each Sunday afternoon, and at this vesper service our choir will perform. At this hour we will have eminent preachers from regions round-about and the country at large, and our musical programs will include notable organ numbers.

G. W. NASH, *President*

Therefore when we build, let us think that we build forever. Let it be not present delight, nor for present use alone; let it be such work as our descendants shall thank us for, and let us think as we lay stone on stone, that a time is to come when these stones will be held sacred because our hands have touched them, and that men will say as they look upon the labor and wrought substance of them: "See! this our fathers did for us!"—John Ruskin.

DEPARTMENT OF BIBLICAL INSTRUCTION

OFFICIAL ORGAN OF THE NATIONAL ASSOCIATION OF BIBLICAL
INSTRUCTORS, EDITED BY ISMAR J. PERITZ, PROFESSOR OF
BIBLICAL LITERATURE, SYRACUSE UNIVERSITY

*Editorial***OUR NAME AND AIM**

It is a satisfaction to be able to say officially that the annual meeting of our Association, reported below by the secretary, was one of the most successful in its history. The attendance of about one fourth of its membership; the strong program; the encouraging report of the treasurer, revealing steady growth; and the spirit manifest at the meetings, all indicate a lively and growing interest in the cause which we represent.

Occasioned by the report of the committee on closer relations between the three, that is, the Eastern, the Western, and the Southern, branches of the Association, it was proposed that we change the name of our Association from the National Association of Biblical Instructors to the National Association of Teachers of Religion. The Eastern branch voted not to make the change. But as a uniform name is highly desirable, and the question is likely to come up again, members in all the branches should take the matter under consideration and make their opinions known.

It appears to some that the proposed change does not only involve the name but the aim of the Association. For twenty years the parent branch has borne the name that carries with it its paramount interest in Bible study; does the change imply a letting go of this interest; and are we ready to let Bible drop into a secondary place? There can be but one answer. Curriculum Bible study in colleges and secondary schools is only about thirty years old. Some of us well remember when we first introduced it. Our task as biblical instructors has only just begun. We need to make known the true character of the Bible to both its friends and foes. Teachers of religious education, ethics, sociology, philosophy, science, and related subjects, who

have occasion to use the Bible need the expert service that the trained biblical specialist alone can furnish to make the biblical material serviceable; while the number of those who need well informed teachers to bring to them the first acquaintance with the Bible is as the sands of the seashore. This is not a time to let up on emphasizing the need of Bible study. There has never been more of a demand for Bible departments in our colleges, universities, and secondary schools than now.

It will throw light on the situation to inquire by what names are called the departments where Bible is taught. The National Council on Religion in Higher Education published a report dealing with the undergraduate courses in religion and related subjects at colleges and universities of America for the academic year 1922-23. It revealed that in the 449 institutions 90 different titles were used to name the departments. The department was called Bible in 69 institutions; Religion in 61; Religious Education in 54; Biblical Literature in 45; Biblical History and Literature in 48; English Bible in 22; Evidences of Religion in 21; Bible and Religious Education in 17; Biblical Literature and Religious Education in 11; Religion and Philosophy in 9; Church History in 7; Bible and Religion in 6; Christianity in 6; Religion and Sacred Scripture in 6; while in the remaining 106 institutions, 56 use a term synonomous with Bible and 50 various terms, viz., Missions; Apologetics; Theology; Ethics and Religion; Semetic Languages and History, etc.

Another tabulation of this report deals with the course offered in 269 colleges in the United States during the year 1923-24. It shows (1) the number of the institutions in which taught; (2) credit in semester hours; (3) number of courses taught; (4) undergraduate enrolment:

	(1)	(2)	(3)	(4)
Bible	269	2,875.5	914	40,434
Religious Education	103	575.5	215	3,313
Training for Pastoral Work	46	181.0	215	704
Church History	78	352.0	99	2,151
History, Philosophy and Psychology of Religion	130	607.0	200	3,003
Ethics	186	688.5	224	6,568
Missions	37	149.0	54	936

Doctrine and Theology	74	311.0	96	2,439
Languages	111	628.0	148	1,093
Social Sciences	35	121.5	44	1,056
Miscellaneous	14	51.0	21	814

This survey leads to the following conclusions:

(1) While it may be admitted that the term biblical instruction is not altogether satisfactory for the grouping of all the various studies, it nevertheless fits better than the term religion. For instance, how satisfactory is it to call religious the study of languages, ethics, and social sciences? And yet, biblical studies do properly include languages, ethics, social teachings, as well as religion. In other words, Bible is a broader term than religion.

(2) Bible is the only subject taught in all the 269 colleges; and it outnumbers by far every other subject that could lay claim to being its peer by the number of courses offered and students enrolled.

(3) Bible study has a right to its identity, individuality, and independence in the curriculum and departmental nomenclature: it has material enough and value enough to stand on its own feet, and win the respect of other members of the faculties. Biblical instructors have had previously to avert an attempt of their being swallowed up by religious education; we should in like manner seek to avoid the loss of our identity in being submerged in the general term religion. We need to become more fully conscious of our mission as biblical instructors, its opportunity, dignity, and responsibility; and while some of us teach also courses in religious education, ethics, the history of religions, the psychology of religion, or religion comparatively studied, our main subject is Bible. This was the ideal and aim that led to the founding of the Association of Biblical Instructors; it is witnessed to by the name it bears, and can be witnessed to by those who were associated with Charles Foster Kent in founding it. Is there any good and sufficient reason for going back to our origin and history?

What is further said may be but mere sentiment, namely, that the initials of our present name National Association of Biblical Instructors spell the word NABI which is the common Hebrew word for Prophet. We do not know how this collection of letters came about, whether it was due to purpose, coincidence,

or Providence, but it is nevertheless a striking fact. But we know that the Prophet, reaching his climax in Jesus, the Prophet of Nazareth, is the unique contribution of the Bible to universal religion. There is sublime meaning in that name; for the prophet has given to civilization its highest social, ethical, and religious ideals. What is there in a name? NABI—Prophet may be the signet appropriate to our calling as Biblical Instructors. We should hesitate to throw it thoughtlessly away; far better were it to retain and adopt it by all the branches of our Association and rally under it as under a standard, making the name to coincide with the aim, and unite in the effort to make the Prophet's ideals our own and to teach them to those committed to our instruction.

Having thus had our editorial say on the subject, it is but fair to offer these columns to those who wish to discuss it further.

I. J. P.

THOSE who are inclined to be pessimistic about our modern youth will be interested to know the results obtained by the Bureau of Research of the International Council of Religious Education from a wide-spread balotting among young people of the church. Here are the first five items arranged in the order of their choice:

1. *Know the Value of Prayer and Worship.*
2. *Further World Service.* They should extend the Christian religion to all the world.
3. *Evangelize Other Youth.* They should make greater effort to win other youth, both to the church and to the Christian life.
4. *Foster World Peace.* They should undertake enterprises that will help to bring about peace among the world's nations.
5. *Train for Leadership.* They should plan opportunities for equipping themselves for leadership in the church and community, by education, summer conferences, camps, etc.

**MINUTES OF THE TWENTIETH ANNUAL MEETING
OF THE NATIONAL ASSOCIATION OF BIBLICAL
INSTRUCTORS, EASTERN SECTION, DECEMBER 31, 1929-JANUARY 1, 1930**

The twentieth annual meeting of the National Association of Biblical Instructors, Eastern Section, opened with a dinner in the balcony room of the Union Theological Seminary Refectory, New York City, Tuesday evening, December 31, 1929. Following the dinner the first main session was held in Room 305 of the Seminary building. The Presidential Address was delivered by Professor Ralph K. Hickok, of Wells College, Aurora, N. Y., who chose as his subject, "Some Roman Catholic Writers on Jesus." Canon Charles T. Bridgman, of the Cathedral of Saint George, Jerusalem, was the next speaker and described "Present Religious Conditions in the Holy Land." Professor Wilbur M. Urban, Dartmouth College, read a paper entitled, "Tradition and Modernism in Philosophy." The concluding feature of the Tuesday evening meeting was an illustrated lecture by Professor Henry T. Fowler, of Brown University on the subject, "A Trip to Ur of the Sumerians."

A nominating committee with Professor Elbert Russell, of Duke University, as chairman was appointed.

At the business meeting held on Wednesday morning shortly after nine thirty, the treasurer's report was presented by Miss Strayer as follows:

REPORT OF THE TREASURER, 1929

Receipts

Balance on hand December 28, 1928	\$ 61.85
Dues received December 28, 1928-December 29, 1929	457.00
	\$518.85

Disbursements

Annual meeting, 1928	\$ 19.90
Postage	9.15
Typing, etc.	10.01
CHRISTIAN EDUCATION, 338 subscriptions	338.00
	\$377.06
Bank balance, Dec. 29, 1929	\$141.79
	\$518.85

The treasurer's report was accepted as read.

Professor Beiler, of Allegheny College, presented the report of the committee appointed a year ago for the purpose of bringing about closer relations between the three sections of the national organization. The committee made three recommendations:

(1) That the name of this organization be changed to the National Association of Teachers of Religion in Colleges and Secondary Schools, Eastern Section.

(2) That the presidents of the various sections of this organization constitute a national executive committee, the chairmanship of which shall rotate from section to section in successive years.

(3) That any member of the various sections of this organization shall be a member of the national organization on the basis of his subscription to CHRISTIAN EDUCATION. Any additional membership fee desired by any section shall be determined by it and by the payment of these sectional membership fees members of one section and so of the national organization may become members of other sections.

The first recommendation of the committee was discussed at considerable length. It was finally suggested and voted that the present title be retained with the addition of the words, "Eastern Section."

The second and third recommendations of the committee were voted as proposed.

The Association discussed in some detail the arrangements by which material is published in CHRISTIAN EDUCATION. Professor Peritz was commended for the manner in which he has edited the Department of Biblical Instruction during the past year. The possibility of a separate journal for the Association was considered. For the present it seemed better to seek some way of obtaining more space in CHRISTIAN EDUCATION. Professor Cadbury proposed that Professor Peritz be authorized to make arrangements for the Association to have complete control of four issues of CHRISTIAN EDUCATION during the year. This would involve increasing the number of issues from ten to twelve and would give the Association the equivalent of a quarterly maga-

zine. Professor Peritz was voted authority to make these arrangements, if possible.

The nominating Committee presented the following list of nominations for officers of the Association during the year 1930, the adoption of which was moved and voted: *President*: Irwin R. Beiler, Allegheny College; *Secretary*: Carl E. Purinton, Adelphia College; *Treasurer*: Mary I. Hussey, Mount Holyoke College; *Editorial Secretary*: Ismar J. Peritz, Syracuse University; *Chairman of Program Committee*: Ralph K. Hickok, Wells College.

President Hickok called attention to the fact that the only honorary member of the society, Mrs. Charles Foster Kent, was present and expressed the pleasure of the Association that she was able to attend the meeting.

Professor Wild, of Mount Holyoke College, suggested that in the future some papers be read by representatives of secondary schools as well as by those teaching in colleges.

Two new members were elected: Carolyn Dudley, and Rolfe Brown.

After the business meeting the following papers were read:
"The Biblical Material for Character Training," Ismar J. Peritz, Syracuse University.

"The Pedagogical Value of Word Studies in Biblical Instruction," Charles Sumner Knopf, Yale University.

"Teaching Content from a Philosophy of Religion," Georgia Harkness, Elmira College.

"Paul as a Source of Technique for the Mastery of Evil Impulses," Rollin H. Walker, Ohio Wesleyan University.

Professor Irwin R. Beiler, Allegheny College, supplemented the paper by Professor Harkness with some remarks taken from a paper entitled, "Studying the Bible with Budding Scientists," scheduled on the program but which he requested be not read due to lack of time.

Professor W. H. Wood, of Dartmouth College, in the absence of a speaker who could not be present, discussed briefly what was meant by the topic listed on the program, "Contribution of Einstein through Eddington to Biblical Teachers."

After a brief discussion, the meeting was adjourned.

(Signed) CARL E. PURINTON, *Secretary.*

AMONG THE THEOLOGICAL SCHOOLS**GARDINER M. DAY****INTER-SEMINARY CONFERENCES**

We will make brief mention here of three conferences which will take place during February: the annual New England Inter-Seminary Conference, at the Yale Divinity School, February 7 and 8; the Student Association of the Middle Atlantic Theological Seminaries, at the Southern Seminary, Gettysburg, Pa., on the topic "How to Make the Message of the Christian Church More Vital Today"; the Pacific Inter-Seminary Association, at the Berkeley Baptist Divinity School, Berkeley, Cal., February 1, on the topic "The Ministry of Adult Education."

We have just received the report of a splendid conference held at the School of Religious Education in Vanderbilt University, at which Dr. John R. Mott and Mr. Norman Thomas were two of the leading speakers. The representatives of nine theological seminaries were in attendance and a real spirit of cooperation and brotherhood prevailed. The good effect that this type of cooperation has on the lay mind is revealed by the following quotation from an editorial on the conference appearing in the *Nashville Tennessean*:

The meeting here of the Southern Inter-Seminary Conference, bringing together representatives of nine of the leading theological schools of this section, is a matter of moment. This conference is gratifying evidence of a growth of cordiality and of an increase in the spirit of cooperation that exists between institutions of different denominations. Despite disagreement on creeds and interpretations of Scriptures, these institutions recognize the fact that they are all endeavoring to attain the same lofty objective. They are actuated by the same high purpose—the betterment of mankind and the salvation of the human soul.

The Chicago Theological Seminary has already issued its call to the twenty-fifth Triennial Convention, which will be held June 3 and 4, 1930, in Chicago. A significant program, appropriate to the seminary's seventy-fifth anniversary and the inauguration of the seminary's new president, Dr. Albert W. Palmer, will be arranged.

RURAL WORK

Owing to the rise of the automobile and the radio, not to mention other inventions, the rural ministry has become increasingly problematic. Five theological seminaries situated in New England are cooperating in helping the Inter-Seminary Commission for Training for the Rural Ministry. This commission is under the chairmanship of Dean Luther A. Weigle, of the Yale Divinity School, and funds have been given it for three years of experimental work by Mr. John D. Rockefeller. The other cooperating seminaries are the Bangor Theological Seminary, the Boston University School of Theology, the Hartford Seminary Foundation, and the Newton Theological Institution. At the end of three years of cooperative work now provided for, the plan of the commission is to add men to the staff until in the sixth year each of the institutions will have one man giving his full time to rural work and a sixth man will serve as director of research and service. Dean Weigle has written:

It is believed that the organization of the Inter-Seminary Commission for Training for the Rural Ministry marks a distinct advance in theological education. It sets up a working cooperation in the field of the curriculum within a group of theological seminaries which touch the life of practically all of the Protestant denominations. It turns the attention of the theological seminaries and of their students definitely and directly toward the better training of the rural ministry of the country. It places country life in the foreground of their interest and may make a substantial contribution to its upbuilding. It definitely assumes the point of view that training for the ministry should be in part through practice or through what may be called clinical procedures. In this respect the work of the Inter-Seminary Commission may contribute also to a re-shaping and vitalizing of the whole process of theological education.

How widespread this need is felt is revealed by the recent developments in the Social Ethics Department of the Chicago Theological Seminary. A seminar on "Rural Studies" was begun last winter where students of town and country churches and ministers in the field meet for a two-hour session each week, under the direction of Messrs. Walker M. Alderton and Carl M. Hutchinson, to deal with specific problems. This is merely one of the ways in which the Chicago Seminary is endeavoring to meet the situation in the rural field near at hand.